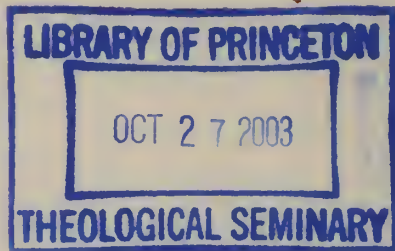
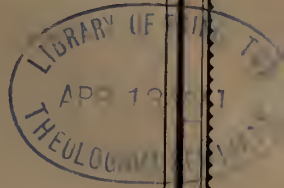


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SPIRIT OF MISSIONS.

APRIL, 1865.

EDITED FOR

THE BOARD OF MISSIONS

OF

THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA,

BY THE

SECRETARIES AND GENERAL AGENTS

OF

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AT

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Rev. J. D. CARDER, D.D., or } Nos. 17 and 19 Bible House, New-York.
 Rev. S. D. DENISON, }

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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

APRIL, 1865.

COMMUNICATIONS.

THE MISSIONARY SPIRIT A TEST OF SPIRITUAL LIFE.

THE world is moving—every body and every thing are moving—except the Church. That which should be foremost is hindmost. How strangely sin twists the minds of men about, making that last which God has made first!

When the Almighty created man, he fashioned for him an active mind, and put it into and made it master of an active body, and so his physical and mental life is made up of unceasing activities. Now when God, by the Holy Ghost, recreates this same man, he recognizes these elements of his natural being, as the original gifts of his own hand, and consecrates them, in the new creature.

Love is the leader of life's activities. It is the great marshalling power that rouses up and keeps alive the energies of the whole man—puts him to his task and holds him there—turning labor into pleasure. It is the secret of the success of the successful, while it keeps the unsuccessful in good heart, inspiring him with the spirit to do, until he dies. All this is natural. Man but acts himself when he thus acts. Hence, this lower world is always and everywhere alive. It is true to its own instincts. It presents no outcropping anomaly—no startling contradictions between its nature and its life. Its impulses and its doings are ever in harmony, and need neither reconciliation nor explanation, and there is never any lack of the *signs of life*, as long as there is any life at all.

Now when these same intelligent immortals have been born again, and have become new creatures in Christ Jesus—the subjects of a spiritual kingdom—they are required, by the conditions of their new birth, to live a new life, wherein they shall conform to the great law of love, which is made its impelling and controlling power. The fact of this new life and its character is to be known, as is the natural life, by its activities. While Christians were only citizens of the world, they were never mistaken for dead men. None doubted their entity, since the signs of their natural, social, business, or political life were never wanting. Nor was it necessary specially to indicate the nature, they were of—what law they were under—in what service they were engaged—what love was uppermost in their hearts. Their activities told all this plainly enough.

But here is a new kingdom, in the very midst of the old. A portion of the race have been born into it, by the baptism of water and of the Holy Ghost. They have been regenerated and renewed, and made new creatures in Christ, with the same mental and physical faculties which they had before, and which, by the new birth, have been sanctified by the Spirit, and consecrated to the service of God. They have thus entered upon a new life, having the great law of love as its essential element; a life, whose signs are to be found—just where those of the natural life are found—in its activities, from which it cannot be separated, any more than the life of mind and body can exist independently of the signs of it.

This law of love, as enunciated by Christ, consists of two parts, and relates to God and man. The first is supreme; the second is limited only by the measure where-with we love ourselves. We all know what self-love is. Every body keeps its commandments, which lie at the basis of all the personal interests of this earthly life. The world is full of its works. We see them in the labors and sacrifices of all classes. The evidence of its nature and degree is seen without looking for it, in these abounding activities.

When from the natural man we turn to the spiritual, we fail to find corresponding indications of a new life in those activities, which are alike the signs and the fruits of that new love, which is the great law of this new life.

While the world is manifesting its life—the verity and the nature of it—by the activities which everywhere crowd it in the form of earnest endeavors, expressive of an engrossing interest, we behold in the kingdom of Christ among men, an inactivity, painfully indicative of that decay which is akin to death.

The atonement of Jesus turned the whole world into a catholic neighborhood. As soon as a man is born again, he has for his neighbors all the race, made as near to him as he is to himself, by the second great commandment: “Thou shalt love thy neighbor as thyself.”

The disciple, in the act that makes him a disciple, seeks to promote his own highest welfare in the employment of means which will increase his usefulness and happiness here, and secure the salvation of his soul hereafter. This he does for himself; and in doing it, voluntarily assumes the obligations that Christ has made a condition of discipleship—an evidence of the truthfulness of his professed love—which is, that he shall seek to do that for others which he has just done for himself. As his self-love was known by its activities, so will this love to his neighbor also be known by its activities. Now this evangelical affection is denominated a missionary spirit, and the doings which express it is the missionary work; and inasmuch as Christ has made the keeping of his commands the infallible evidence of our love to him, and without this love for him we can have no life in him, we discover at once the vital relation between the missionary spirit and that spiritual life without which no man can have eternal life.

Now if all this be so, what will become of the hopes of multitudes in the Church, who, though worshippers and communicants, are strangers to that love that takes in all whom Jesus has made their neighbors; who are doing nothing toward securing for others what they have sought and found for themselves. Not a few Christians seem to regard the work of missions as something quite outside of their own spiritual life and growth, and when they contribute, if they ever do, to this cause, it is as a matter of alms-giving of greater or less importance, according to the urgency of the appeal, which is made oftener, perhaps, to their sympathies, than to their principles.

When we look at the missionary work in our Church, as an evidence of the fact and power of the divine life—as a necessary activity of that love which is the law of this life, the matter assumes a very alarming aspect; if we would know how alarming, we have only to apply this test to the world—in other words, let the Church change places with the world. Suppose you were to reduce the activities of the human race as the evidences of physical, mental, and social life, to our standard of the activities of spiritual life, as the evidences of the new life in Christians, and so bring the world and the Church on an equality in respect to the evidence of the two kinds of life, what a sad and humiliating spectacle the human family would present! A world peopled by the dead! If there were no more activities, intellectual, moral, and physical, among men as men, than there are among Christians as Christians, in the work of evangelizing the world, what would become of learning and science and commerce and society and civilization? What would become of the mind itself? There would be a stagnation of intellect which would be terrific; a lethargy of enterprise which would be fatal, and the earth would swarm with multitudes of men made in the image of God, the chief evidence of whose vitality would be found in the fact that they were unburied. Such a blank and barren life would make man a monstrosity. What, let me ask, will such a spiritual life make a professing Christian?

If the law of love is the law of the divine life, impelling and regulating the activities of that life, as the only evidence of its existence, it is neither wise nor safe to live in respect to the wide world around us, as if Christ had not died to redeem it, and to which He has commanded us to send His Gospel for its salvation.

On the other hand, what if the evidence of spiritual life in the Church were to come up to that of the life of the world, what a change would instantly come over Christendom! How soon would the Church rise and shine, and carry forth the banner of the cross to every corner of the earth, until all the world should be filled with the brightness of the Redeemer's glory, and the kingdoms of this world become the kingdom of our Lord and of his Christ!

G. M. R.

SYSTEMATIC CHARITY.—No. 2.

ST. PAUL has given us a rule in his second Epistle to the Corinthians, which contemplates habitual and systematic charity, and by following this, we may always be prepared "to give to him that asketh:" "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him."

This direction is simple, but eminently wise; and was it scrupulously observed by every professed disciple of Christ, the treasury of the Lord would be soon filled to overflowing; the Church would be enabled to extend her labors of love, both at home and abroad; and there would be no longer any need of the spasmodic efforts she is so frequently called upon to make. It is, beyond all doubt, from the want of *systematic* charity in the Church at large, that every year we must have special appeals in behalf of all the various departments of benevolent enterprise, that we must be told of a bankrupt treasury, and of the wants and sufferings of those faithful men, whose wages are kept back, if not by fraud, by the most shameful negligence and indifference. Did each church, and each individual Christian, and each worshipper in the courts of the Lord, make almsgiving a matter of deliberate purpose; did they follow the apostolic rule of laying by in store on the first day of the week; and did they scrupulously measure their gifts according to the *inspired* direction, "as God hath prospered them," we

should be enabled to go on each year multiplying and extending our missionary stations, besides answering the other calls of charity with a full and liberal response. But in the stead of this, what is the fact? How many churches are there, and many of them blessed with abundant ability, who contribute nothing beyond the limits of their own parochial bounds? I have noticed now, for a series of years, that not more than *one third* of the churches throughout the United State contribute annually for our General Board of Missions. It is true, in every diocese there are special claims for their own particular field, but these claims should not preclude the *poorest* from the privilege and duty of manifesting their sympathy with the Church's work at large. "*This ought* they to do, and not to leave the other undone." In every parish, there are some abundantly able to give to every call, and who would not, on this account, give the less for their own more immediate wants. The oftener the people are called upon, the more likely will they be to form a habit of giving; and if each Lord's day presents them with some claim, they will be more likely to think of the duty, and weigh the responsibility. What we wish every Christian to do, is, as he reviews at the close of each week the results of his business, to connect with that service the question: "How much can I lay by in store, as interest upon my Lord's money, to devote to the various objects of Christian beneficence?"

And now that we are passing through the solemn season of Lent, when self-examination is one of the duties specially required of us, let me propose two or three questions as appropriate in connection with this subject. "Have I been careful to inform myself upon the various fields of labor upon which the Church has entered, and for which she solicits my aid? Have I deliberately determined the *proportion* and the *measure* of my gifts? Has the account of each week been balanced by adding something to the column of my treasure in heaven?" Do not startle at this. I mean it literally, and I would to God, that we all *believed* and *acted* upon this belief.

What we lay by for God, if done in faith, with a sincere and cheerful heart, is an investment which will pay us interest through eternity. It has been truly and beautifully said of such deposits: "These are the *true riches* laid up in heaven, intrusted to God, to be compensated with the amplest interest, both in this world and the next, though not of their own value, but of His mere liberality." That this is so, God has given us unequivocal assurance in His Holy Word. "He that hath pity upon the poor, *lendeth* unto the Lord, and look what he layeth out, it *shall* be PAID him again." And yet, how few of us act as if we were willing to trust the plighted word of Him who cannot lie!

How few of us have habitually and faithfully kept such an account! How few can refer to their ledger, and detail the amount due to each of the charities, for which their aid is annually or at stated periods solicited! How few can show what has been saved by self-denial, or a well-ordered economy, to add to the column of their almsgiving! There would be no difficulty in meeting these requisitions, if the apostolic rule on this subject had been conscientiously followed. And that the observance of this rule is incumbent upon every disciple of a self-denying Master, I have no doubt.

It is as much a duty to "give alms of our goods," as to render the homage of our hearts to God in prayer. Throughout His blessed Word, it is as frequently enjoined and as frequently accompanied with the promise of rich blessings in return. We are there told, at the same time, that all we possess, we hold simply as stewards of the Lord, and though, in undeserved goodness, He has promised to pay us interest on His own money, expended in His service, yet will He hold us to strict account for what we

have wasted or misused. Hence it becomes a matter of momentous importance to our spiritual interests and to our eternal well-being, that we view this duty aright, and make it a part of our daily care. It is not enough to trust to occasional appeals from the pulpit, and leave the answer to such appeals, to be measured by what we may chance to have at the time, or to a hap-hazard estimate of our ability. If we make matters of temporal investment the subject of serious thought, is it not a matter of far more importance, that we should study *what* we should invest, and *how* we should invest for God, and the wealth of our souls? And to do this, *systematic* laying by in store, and *habitual*, steady almsgiving, are absolutely imperative. And then, if our offerings are not brought on each Lord's day to His house, and presented as a thank-offering on His altar, we shall always have a deposit on which to draw, and thus shall we be enabled to give, each one "according as he purposeth in his heart." Whatever the judgment may dictate, we shall be prepared to contribute, nor will there be any danger of giving grudgingly or of necessity. Conscious that we have contributed liberally for other purposes, and that we are prepared and willing *still* to do so, we can withhold without scruple, when what is presented as charity does not meet with our approval. God loveth a cheerful giver, and He will not accept a gift when the heart does not go with it; and the heart and the judgment can only be thoroughly enlisted when almsgiving is *systematic, steady, and habitual*.
M. S.

ARE WE CHURCHMEN, OR CONGREGATIONALISTS?

WHETHER we are "high" Churchmen or "low" Churchmen is, in our judgment, a question of very little practical importance. It is, no doubt, true, as Bishop Burgess says, that, in relation to the Church of Rome, we are all low, and in relation to the non-episcopal denominations, on the other hand, we are all high; and it is a great pity that such distinctions should ever be recognized among us, except as applied to these outside relations.

But, whether we are Churchmen at all, or only Congregationalists in the Church, is a question which is worthy of very serious consideration. We confess to an apprehension that Congregationalism is decidedly prevalent among us, and, possibly, some who deem themselves thoroughly sound, as Churchmen, may be infected by it.

The test is to be found in our conception of the Church—whether it be catholic, that is, universal, or simply local.

The Creed says, Catholic. The Bible says, "One Body," the body of which Christ, the Son of God, in heaven, is the ever-living Head, and in which all that believe and are baptized are "members one of another." A true Churchman must therefore be catholic in his feelings and principles; that is, he must realize that his own Christian relations are coëxtensive with the Church, and subject ever to the great fundamental law of the Church's life—the law of catholic or universal extension through vital principles, derived, alike in all places and times, from the One Divine Head. Now, in contrast with this, is the conception which merges the Church in some particular local society, the society with which one is directly connected, and which constitutes his parish.

In all the ordinary experience of personal life, the Church is known or felt only in this relation. We are confined, as individuals, to our several places, and in our religious as well as our secular callings, we must, for the most part, find our duties and

interests there. Of course, there are particular obligations legitimately involved in these immediate personal relations, obligations which are felt, and which ought to be felt, as pressing upon us, and which may not be supplanted by any others. There are particular attachments, also, which may and ought to be recognized and most sacredly cherished.

But, if these parochial interests and attachments absorb our whole attention and enlist our entire regards, if, forgetting that the parish is only a part—the part which, in our providential allotment, is nearest to us—of the Church universal, we have no concern for “the parts that lie beyond,” but confine all our sympathy and devote all our gifts to its needs, then the parish has become to us a mere sect, and we in it are no longer Churchmen in any true sense of the word, but simply Congregationalists. And the case with us in the Church is very much as if in worldly relationships the claims of family or of neighborhood were perverted to obliterate all sensibility to the claims of *humanity*, and so put into the service of sheer selfishness.

In view of missionary work throughout our land, we beg our readers not to make this mistake. N. B.

MISSIONARY CORRESPONDENCE.

MAINE.

Brunswick.—Rev. Edward Ballard.

BRUNSWICK, January 1st, 1865.

THE number of communicants in this parish during the past year, has been larger than at any time since its formation. But such is the fluctuating nature of the congregation by removals from town, that it may not long remain in that condition. Those who have left, go to strengthen the Church elsewhere, and the common cause thus receives a benefit. The fund has been slowly increasing. Every thing in the parish is harmonious as usual. The college has furnished a number of students in attendance, as heretofore; and though there is not much to report of increase, there is still as much room for encouragement as in any past years, and indeed the more, as prejudice has been much diminished.

Lewiston.—Rev. W. H. Collins.

LEWISTON, December 27th, 1864.

Our Advent collection amounted to fourteen dollars. This is the largest we have ever had since I came here.

I am happy to say that the evening-school for operatives which was inaugurated and sustained by this parish last winter, has now been established on a permanent basis by the action of the city government.

Eastport.—Rev. J. A. Sanderson.

EASTPORT, December 23d, 1864.

I can report a more general interest in the Church at this mission than I found when I took charge of it, in May last. The Sunday-school has increased, both in numbers and in attention. The sittings in the church are all rented, and the attendance upon the services of Sundays and Holy days is larger than before. How the recent disastrous fire will affect this mission I cannot now tell, but so far it has not materially injured the parish.

NEW-HAMPSHIRE.

Sanbornton Bridge.—M. A. Herrick.

SANBORNTON BRIDGE, Jan. 10th, 1865.

IN making this report, the missionary has nothing of special interest to communicate to the Committee. The services of the Church have been continued without interruption, with the administration of the holy communion on the first Sunday of each month, as also on Christmas day. There has been no falling off on the part of those who have heretofore attended our services, and their number has been increased by the addition of several families, who have come to us from other religious bodies, to escape the ceaseless din of “politics in the pulpit,” which, of late, appears to have been the special infatuation of so many of those who are without.

"The greatest difficulty which the missionary has to encounter, and which is to him a source of continued anxiety, is in persuading persons, who seem to be seriously minded, to take a decided position, and identify themselves as communicants of the Church. And I am sorry to say, that beyond the preparation of a class of six or seven persons, who are now ready and awaiting an opportunity for confirmation, but little has apparently been accomplished within the last six months, in this direction. This remark more particularly applies to the male portion of our congregation, two thirds of whom, I should say, are men in the full prime of life, who either have never been baptized at all, or have at one time or another been communicants in other religious bodies, and have, of course, much to learn, and many prejudices to overcome. Of the former class, I mean of those who are unbaptized, many I know are well persuaded of the importance of the duty, and I trust, are seriously putting themselves in the way of preparation for it; but as yet, the all-important point has not been reached.

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MICHIGAN.
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Hudson.—Rev. L. H. Corson.

JONESVILLE, January 2d, 1865.

I REPORT to the committee that I have been able, by God's blessing, to fill all my appointments at Hudson during the last quarter. Of the results of my labors there I cannot say much. The Bishop has not visited that place the past year. In the mean time, several, who professed a desire to be confirmed last spring, have removed from the place. But, by accessions from other parishes, the number of communicants remains the same as when I first took charge—twelve. Two estimable married ladies, at my last visit, expressed a desire to receive the sacrament of holy baptism, and I expect soon to baptize them.

I find, as I become better acquainted with the character of my field of labor at Hudson, that there are in the way of success many discouragements; this is the third time that an effort has been made to plant the Church there. The members of the Church, and of those who profess attachment to her services, are few, and, with one or two exceptions, poor. The

other religious bodies in the place are strong, and seem to have banded together to prevent the introduction of the Church. They use every effort to render it unpopular and odious. The few Churchmen there are timid, and almost afraid to avow themselves attached to the Church of the Apostles and of Christ.

But I trust these obstacles may be overcome by prudence and timely caution. My heart was gladdened, at my last visit, by learning that a few faithful ones had determined, by God's blessing, to make a desperate effort to build a small church. Could this be done, and could they have a resident clergyman among them, I doubt not the Church would grow.

—
Owosso, etc.—Rev. Thomas B. Dooley.

Owosso, January 2d, 1865.

I reside at Owosso, and give the regular services of the Church each Sunday in the year, with the exception of the third Sunday in each month, which is given to St. John's, Clinton county. It is the county-seat, and twenty miles distant, and I also hold divine service, and preach on every Tuesday in the evening there. On the second and fourth Sundays of each month, I hold divine service and preach at Corunna, at three o'clock P.M. It is in Shiawassee county, and three miles from Owosso, and the county-seat. We have a brick church edifice at Owosso, nearly finished, but owe about one thousand dollars, and cannot go further in debt.

I have organized the parish of St. John's, and had it admitted into diocesan connection at last Convention, in June. I have had six town lots given for church building purposes. There is at present a school-building on the lots, which will be vacated next spring, when we hope to buy the building and fit it up so as to serve for divine service until we can do better. We are now worshipping in a hall, at a yearly rent; hence we have no Sunday-school. There are twelve or fourteen candidates waiting confirmation there. Things look promising, and we are cheered with the hope that our earnest expectation will not be confounded. I have some candidates for confirmation at Corunna. I intend organizing a parish very soon, so as to have it admitted at our next Convention. The difficulty is to get canonical officers for the vestry, of the male order. We worship in the court-house, and it will require much

care and nursing to train the people in the paths that lead to union and communion in the Catholic Church, so crooked and perverse have been their former ways. Owosso has also candidates awaiting the visitation of our Bishop.

Ionia, etc.—Rev. Ezra Jones.

IONIA, January 3d, 1865.

We have labored here in the face of many hindrances.

We have desired and prayed for more unity and zeal and hearty coöperation with the missionary. This seems to be the thing most wanted, to secure the success of the work here.

I do not know how to labor in such a cause and in such a field as this, for the interest of any private parties. With right minds, none would ever ask it.

There can lawfully be but one object: to win the souls of sinners to Christ, and gather them into the fold and covenant of His love and grace.

I can only say, I have done what I could. The results have not satisfied me, and chiefly because I have not as yet succeeded in binding together the scattered elements, and removing the jealousies and bitterness which have long existed here.

We can only pray for divine guidance in the future.

been steadily progressive. Improvements, too, have been entered upon in the churchyard of each parish, and I have received from my people some substantial tokens of kindness in the donation line, which ought not, by the present report, to be passed without notice.

I had almost expected of late, that by the present season, we might have attained to self-supportment; but the increase of taxes, and of expenses for the necessaries of life, and the uncertainty as to rise of parochial salary in the year we now are entering, added to the fact that our Brooklyn parish is about to lose her main earthly pillar—her lay reader, collector, and Sunday-school superintendent—compel us to hope that your much-taxed treasury may give us aid a little longer.

When you observe in my statistics, that the station was first aided in the year 1839; please bear in mind that my field then, and for some year afterward, was a very widely extended one, comprising within its boundaries such distant points as Marshall, Homer, Adrian, Tecumseh, Manchester, etc., as well as the infant towns, which of late have absorbed my chief attention; and also that for about eight years and a half (from April, 1846, to October, 1854) there was a cessation of aid from any missionary funds, my time being passed in Detroit, on the ocean, in my native island, and Monroe.

Brooklyn and Junction, etc.—Rev. W. N. Lyster.

BROOKLYN, January 1st, 1865.

Please retain thirteen dollars as the amount of our advent collections, eight dollars from All Saints', Brooklyn, and five dollars from St. Michael's, Cambridge. Also fourteen dollars more from the former, the proceeds of our first attempt at the new subscription plan, beginning July first. How efficacious such a system, if fully carried out! Our gatherer proved neglectful, (she now, however, promises a renewal of early zeal;) yet the above sum, you see, exceeds the whole amount of Advent collections obtained from our two parishes. What glorious results might, under God's blessing, accrue to the cause of missions, if all our churches would engage in this system with energy and perseverance!

Notwithstanding the withdrawal from our numbers by the war, attendance upon services, both here and at Cambridge, has

Marquette, etc.—Rev. J. Phelps.

MARQUETTE, January 1st, 1865.

Since my July report, my time has been occupied in usual parish work, excepting a short absence in August last, when I accompanied the Bishop on his return from visiting the parishes on this lake shore. It affords me pleasure to state, that our congregation is considerably increased in numbers, and that a deeper and more intelligent interest appears to be manifested in the appointed seasons of the ecclesiastical year. The Advent and Christmas seasons have been attended with full congregations in church, and the general and audible response attested the pleasure and interest of the worshippers. Perhaps we, up here, so far away, take more interest in what with you are ordinary things, from the fact of our isolation, but at all events, I think no parish below enjoys Christmas as we do. Our church was decorated with extraordinary taste and labor for the sea.

son, by the exertions of almost the entire parish for a week's time. The congregation, too, so orderly and attentive, was such as a "Dreamland Minister" would delight in. Owing to the constant and zealous efforts of a gentleman of taste and culture in the science of sacred music, we have not lacked for a well-trained and harmonious choir. And by the liberality of another gentleman, we have had the use of one of Mason's highest priced organ-harmoniums, which must have cost almost if not quite five hundred dollars. Last fall, however, it was thought that we ought to have an organ, and several gentlemen united their subscriptions to place one in the church, at a cost of twelve hundred dollars, and one was accordingly purchased for that sum in Boston and shipped to us, but owing to the early closing of navigation on our lake, it did not arrive. It is, however, at Detroit, and will be sent up with the first boats in the spring.

Our parsonage is not yet built. We have not been able to secure sufficient funds, but from the great demand for houses, we shall probably be obliged to build in the spring, even though we shall incur a debt thereby upon the parish. We shall regret this necessity very much, as we have now a handsome property entirely free from debt, and we would like, if possible, to keep it so.

I received many substantial tokens of kindness from the people here, for which I feel truly grateful. Last summer I was enabled to make a visit to my former parishioners, by the liberal present of fifty dollars for that purpose, from a parishioner here; and also, at the communion offerings, a roll of fifty dollars was labelled as a Christmas offering for the rector; and also on the Christmas-tree for the Sunday-school children, a present of twenty dollars was made to me, by some generously disposed parishioners. May the Lord reward them for their kindness, and cause them to know that such acts do not tend to poverty.

It may, perhaps, interest some in our work here, to know that we have the spiritual charge of a goodly number of Indians in the parish. They belong to the Chippewa tribe, and have been educated in the Christian faith by English missionaries, at the government mission, at the Sault Ste. Marie. I have a class of them in Sunday-school, which I teach myself, and I am delighted to find that they

are all really well trained in the Catechism of the Church, and generally can read and understand the English language very well, much better than many emigrants from the mother country, with whom I have had to do. They attend the services and the communion, too, with quite as much regularity and propriety as our own people. I have felt greatly interested in these strangers in their own land, and am thankful that I was able to render them considerable assistance last summer, during the prevalence of the small-pox among them. One of my own Sunday-school boys died with it, and many others. To the praise of our citizens, I may say that in soliciting assistance for them, generally in the community, money was cheerfully given by every individual asked.

The community here is small, and whatever is done for the Church must of necessity be done by the zeal of a few persons; otherwise we might at once become a self-supporting parish. But I trust that now, in a short time, we may be able to assume that position. The chief obstacle is that we still must rely for help upon those who are not incorporated into the Church, but who, as a matter of taste, prefer, and no doubt highly esteem, the order and beauty of our services. It is difficult to induce such persons often to accept the full spiritual blessings of the covenant in Christ, owing to an erroneous education on the subject of "professing religion."

I have frequently spoken of the importance of sending laborers to adjacent portions of this mineral region, but so far we have done nothing. The Methodists have a missionary now at the mines, some fifteen miles out from here, and I believe one also at Escanawba or Sand Point, at the head-waters of Green Bay, where the railroad leading from here to Chicago at present terminates, and which, as a shipping point for iron ore, is destined to be a place of importance. It is a pity that the Church has not the means to appoint at least two additional missionaries in this iron district. It is now rapidly filling up with settlers drawn hither by the reported discoveries of gold and silver, and as the actual explorations confirm and add to the reports, we shall soon have, in all probability, a large and permanent population. One can scarcely conceive the amount of wealth in the mineral deposits of this upper peninsula. Every year increases the value of the exportations, and evidences the enor-

mous profits realized by those engaged in the business, and there is no reason that I am aware of, why a missionary might not be sustained at every point where a blast furnace is established. And, then, the mines themselves require as many more persons to operate them, and those places should be occupied by the Church too. The very least which ought to be thought of, is to send an itinerant to all these various places, until something more important can be done. Here are already five furnaces in operation, within from four to twenty miles of this place, requiring a population for each, for all purposes, of five hundred persons. Others are being built, and still others in prospect. Then there are three large iron mining companies in operation, carrying on an extensive business, and requiring a large force to quarry and ship their ore, besides perhaps a half a dozen others opening.

The gentlemen engaged in this business are large capitalists residing east, and very many of them are Churchmen. And yet we have not a single clergyman of the Church to occupy this ground. I have held occasional services, which were well attended and a disposition of deep interest was manifested, but that is all, and "hope deferred makes the heart sick." I feel confident that from three to five hundred dollars could be obtained here for the support of such an itinerant missionary, and perhaps more. At all events, the Church ought not to let these important points be any longer without her sacred services.

Three Rivers, etc.—Rev. V. Spalding.

THREE RIVERS, January 5th, 1865.

My church here goes on with reasonable success, with nothing very encouraging or discouraging in it. But my out-posts at Centreville and Constantine have suffered some rubs, I am sorry to say, from the jealousy of the sects. I believe I have reported before that I had opened services in each of these places, in the Reformed Dutch houses of worship. This continued a while, until they discovered that my services were attracting more attention than their own, when, by consent of the authorities, I was ejected from both places at the same time. At Centreville, we have procured other places of worship, temporarily, in public buildings, so as to keep the services up until now. But at Constantine, I have been obliged to discon-

tinue the services for some weeks past, for want of a place to hold them in. I have some encouragement that a place will be open to me soon, to resume the services in Constantine. I have been particularly cautious not to say or do any thing, either at Constantine or Centreville, that could justly give offence to any one.

Wyandotte, etc.—Rev. Milton Ward.

DETROIT, December 31st, 1864.

I expect soon to withdraw from Fentonville, as the people of St. Jude's are taking measures to procure the services of a resident clergyman. At Wyandotte, the partial suspension of operations in the iron works is somewhat depressing, but the ultimate importance of the town and the future prosperity of the Church stand as they were.

At Trenton, some increase of life and effort proves that the Church is not necessarily left to decline in a declining place.

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INDIANA.

Ligonier, etc.—Rev. J. Adderly.

MISHAWAKA, December 29th, 1864.

I CONTINUE to visit Ligonier as usual, and the people manifest quite an interest in the services. But the failure of the corn and other crops this year in Indiana has made the members of my congregation rather discouraged.

Cannelton—Rev. W. L. Githens.

CANNELTON, January 2d, 1865.

In making another semi-annual report, the missionary has but little to communicate but the regular routine of mission-work. I have now been here a little over four years, and I had hoped that long before now this would have been a self-supporting parish, and but for these depressing times I think it would have been. There has been much to encourage in the past, and to incite to renewed diligence for the future. The interest in the Church never flags; and though we lose many families by removals, yet others take their places, so that we always have good, and often crowded congregations. Our Sunday-school is more interesting than ever before,

and I feel that it is doing great good. It numbers over three hundred; there were present yesterday (New Year's Day) two hundred and ninety, and if we had a few more good and faithful teachers, there are at least fifty other children that could be brought in.

Worthington, etc.—Rev. H. Hollis.

WORTHINGTON, January 1st, 1865.

I am very far from feeling satisfied with the result of my year's labor. I am aware we have much to call for thankfulness and praise to God. While we have gained little in numbers, we have lost no communicants by death, and I trust there has been some real growth in grace. During the year, our labors have been blessed with peace and unity, and our Church has gradually been gaining the confidence of the community. This is evident by the attendance on our services, and the respect paid to its claims; yet, as our population is receiving no permanent increase, we cannot look for an increase of numbers to our fold, where the families are already settled in their attendance on public worship, unless it may be as casual hearers; but the time must come when there will be a great increase of population in this valley. The only question now is, How can the Church hold her own until a favorable change shall come? Now, it requires patience and faith, and a prayerful waiting for the salvation of God out of Zion.

I have officiated once at Bloomfield, but have not yet been able to make arrangements to hold regular monthly services there. As there are none but female communicants residing in the place, I must depend upon the kindness of some religious denomination to furnish a place for worship. I hope soon, however, to find some favorable opening. At present, it is not opposition, but a want of interest.

I most earnestly wish I had the means to support me in travelling through this county; then I might with some degree of confidence go to a people who are, no doubt, in need of the preaching of a pure Gospel.

Cambridge, etc.—Rev. J. N. Lee.

CAMBRIDGE CITY, December 27th, 1864.

Besides the Sunday services, I have had a weekly cottage service most of the year,

besides an extra service in my own house during Lent.

During the latter part of the summer, our congregations were unusually good; since cold weather came on, they have been smaller.

We feel the need of a church-edifice—our place of worship being the large town-hall, used for any thing and every thing. There are several persons of whom I have had some hope that an interest was dawning in their minds, which, by God's grace, might ripen to substantial spiritual fruit; but thus far the hope has not been realized in many cases. I had the comfort, in one instance, of leading a soul, as I trust, to the cross, who a few weeks after passed away in peace. He had been baptized and confirmed when young in the Roman Catholic communion. I have endeavored to preach faithfully the Gospel of our Lord Jesus Christ. We encounter several obstacles—one is, as already mentioned, the want of a church. Further, our work is in the midst of (in great part) an exceedingly godless and careless community.

During the last two months, I have gone each alternate Sunday—according to special arrangement of the Bishop of the diocese—to Connersville, twelve miles away; going after preaching here and superintending my Sunday-school, and giving an evening service. Thus far, my congregations there have been small.

I feel at times very deeply the smallness of the fruits that I have been enabled thus far to gather here. I hope, however, the great day may show that my work has not been altogether in vain in the Lord.

January 16th, 1865.

On New Year's eve, our good people here—the little flock for whom we are permitted to labor—made a friendly "raid" upon us—by way of a surprise—filling our dwelling with a very happy and pleasant company of the best people of our town. They "retired in good order" at an early hour, leaving us substantial mementoes of their friendship and kindness, amounting—in cash and other equally valuable matters—to nearly one hundred and fifty dollars. It was very kindly and handsomely and—for so very small a flock—*very liberally* done.

Of course our New Year's Lord's day was a happy one, and of course we were thankful to our dear people for their remembrance of us, and to God for His great goodness, in providing us such friends in

this new field. Oh! that He might pour out the abundant showers of His grace upon it, and make it bud and blossom as the rose! We shall not soon forget this pleasant little surprise, or these dear, kind-hearted friends.

Goshen—Rev. Samuel D. Pulford.

GOSHEN, January 1st, 1865.

The missionary has little to report of interest, concerning the condition and prospect of the parish. We are struggling along under the incubus of our heavy church debt, with some tokens of promise for the future, and many impediments. The attendance on divine services is comparatively good, and the Sunday-school in a very flourishing condition.

Sandersville, etc.—Rev. W. S. Rowe.

SANDERSVILLE, January 5th, 1865.

In consequence of the badness of the roads, I have but small congregations at present; when the roads are fair, I have a good attendance. My efforts to induce the people to come together to the Church as one congregation, instead of being contented with school-house services as formerly, have been better blessed than I had a right to expect, considering that my church is in a corner of my parish. Were it in the proper place, my congregation would be one third as large again. Owing to the lack of a central position, my Sunday-school is necessarily a small one.

Lima—Rev. H. M. Thompson.

LIMA, January 1st, 1865.

It gives me pleasure to report, that for the year now closed, by the blessing of our heavenly Father, I have been able, without interruption, to attend upon the duty of my office, striving day by day to set forth the glory of God the Father, by the preaching of the Gospel of His dear Son, and celebrating the appointed services of His holy Church. Good seed has been sown, in public and private, by the wayside, and on the highway; holy words have been spoken to the living and over the dead; the inquiring have been instructed; the anxious admitted into the fold, through the sacrament of Baptism, and the faithful have been nourished by

the body and blood of the Crucified. The prospects of the Church in this place were never better than at the present time. The congregations are as large as from the size of the place could be expected, and the interest in our services manifested by all who present themselves before the Lord, is very encouraging. But my Sunday-school is much smaller than it was a year ago: twelve of the number then reported, have since moved away; three have died, and twelve, who were children of parents who belonged to some of the religious bodies around us, have been withdrawn; and that because the little ones were becoming (in the view of their parents) too much attached to the Church. We have still, however, twenty-five children. During the year, I have baptized twenty-one—four of whom were adults, and one of them seventy-nine years of age—and five have been confirmed. In view of the fruit thus set forth, your missionary can but thank the Lord, and take fresh courage. My duty, is to preach the Gospel,—and, with prayer and in faith, wait, leaving the results with God.

KENTUCKY.

Maysville, Flemingsburgh, etc.—Rev. F. M. Gregg.

MAYSVILLE, Jan. 3d, 1865.

THIS parish is in a prosperous state. We have done much during the past year. Perhaps I cannot do better than to extract a short passage from my sermon delivered on Sunday morning last:

“The future we make up from the past and the present: and with our numbers doubled in every department of the Church during the past three years; with our church-edifice beautified to a wonderful degree; with excellent facilities for educating our children during the week as well as on Sunday; with sixty scholars in the parish school; with an excellent chapel for Sunday-school and week-day services; with a large and constantly increasing attendance on the public services; with the children more closely identified with the Church, and taking a more active part in her worship; with an efficient vestry; with more than sixty families, connected with the parish—what can hinder or impede our progress? God has thus far blessed us, and given us the increase; and

as more abundant materials are within our reach for the further prosecution of our Master's work, whilst we have the assurance that God will continue His grace, let us resolve, to-day, that this year shall be a year of great labor, many sacrifices, and glorious achievements for the Church."

The Bishop was here on the sixteenth of October, and confirmed a class of eleven. We are now in a good condition to work, and we count largely on the results of this year. I recently received a call to another field, on a much larger salary, but I could not find it in my heart to leave this people. I desire, by divine grace, to place this parish upon a firm, self-supporting basis, and this I think will be accomplished during this year.

The collection for Domestic Missions amounted to thirteen dollars ten cents. Our Christmas festivals for the children were enjoyed very much, by a large audience.

I send no report of Flemingsburgh. It is situated seventeen miles back from the river, and is in such a distracted state, that but little can be accomplished there for the Church. The church edifice, under cover, but unfinished, has been used by soldiers, and I am afraid it has sustained some damage. But little can be done, I fear, for that parish, before the close of the war.

During the past year, I have preached in Augusta, twenty miles below, and also in Aberdeen, Ohio, opposite this place. The Bishop visited Augusta.

Georgetown and Versailles.—Rev. J. W. Venable.

VERSAILLES, December 31st, 1864.

This has been a year of trouble and anxiety for me; but it is my purpose to labor on in faith and hope, trusting that more prosperous times may yet come.

The close of the year finds this portion of the mission field, although much crippled by causes growing out of the war, yet showing certain evidences of life and progress. True, we cannot point to any wonderful increase of numbers, so far as baptisms and confirmations may show, (although we have not fallen behind in this particular either,) but there is still, as for the past two or three years, a steady and unmistakable tendency toward the Church, on the part of those who have been trained up in other systems, or have never had any special religious training. I am well

convinced, that the strictly conservative course pursued by the Church during the present national troubles, has attracted the attention and won the approval of the great mass of the people in the border States, wherever they have enjoyed the opportunity of attending our services. The testimony of my brother missionaries, laboring in this and adjoining dioceses, would doubtless agree with my own.

Several valuable accessions have been made to the Church in Versailles by confirmation, and our Sunday-school continues to flourish. The missionary spirit is still closely cultivated, and the contributions of the year past to Domestic Missions amount to more than half the annual stipend received from the Board.

In Georgetown, we have lost one devoted communicant by death, and several by removal, but others have been added by confirmation and emigration, so that the number is about the same. The Sunday-school at that place is doing well also. Our services at the court-house have been frequently interrupted by the disorderly conduct of the soldiers quartered there, and we earnestly long for the time to arrive, when, by God's blessing, we may be permitted to worship in a sanctuary of our own, where none shall molest or make us afraid.

The Advent offering at St. John's Church, Versailles, was forty-two dollars and sixty-five cents.

VERSAILLES, February 14th, 1865.

I beg leave to report a collection made in Georgetown, last month, for Domestic Missions, amounting to fourteen dollars and twenty-five cents.

I am happy to say that the prospects of Holy Trinity parish there, are quite encouraging. A friend has recently donated a lot for the benefit of the Church, the proceeds of which will materially assist in the purchase of a site for our proposed church edifice. The ladies of the parish are actively engaged in making preparations for a fair, to be held for the benefit of the church, and if any friend of missions in Kentucky, desires to encourage an enterprise which promises to be eminently successful in planting our Church where it has hitherto been almost unknown, the opportunity is now given. There are persons who would rather contribute to some special mission than to the general fund, and to such, the mission at Georgetown, Kentucky, is commended.

Some of the leading citizens of the place, tired of the unceasing clamor and rigid sectarianism around them, are looking to "the old paths," and desiring to walk therein. We are striving to encourage this feeling in the community, by quietly presenting the claims of the Church in the order and beauty of her services, and many earnest prayers ascend to the mercy-seat, that a multitude of precious souls may here be gathered into the fold, of such as shall be saved. Pardon the length of this communication, and ascribe it to the deep interest of a spiritual husbandman, for the field committed to his care and keeping.

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ILLINOIS.

Gillespie, Bunker Hill, etc.—Rev. T. W. Mitchell.

GILLESPIE, Jan. 2d, 1865.

I AM happy in being again able to report progress. The work of the Church here, continues to go steadily on. On Thanksgiving day, our beloved Bishop paid a visit to this place, and consecrated our beautiful little church. The Rev. Mr. Pedelupe, of Shelbyville, and myself, were the only clergy present to assist. The congregation, however, was large, and evidently much interested in, and impressed by the services. The Bishop's sermon was an eloquent and beautiful description of the temple in heaven. A collection for parochial purposes was made, which amounts to some four hundred dollars. We have since received an elegant and costly silver communion service for the church—the gift of a liberal-minded and generous-hearted lady in Kentucky, Mrs. L. L. Dorsey, Jr., a relative of our senior warden.

We have just been enjoying our Christmas festival, and our church is tastefully decorated with flowers and evergreens.

No appointment had been made for the Bishop at Bunker Hill. It was supposed that his time here would not permit him to visit that new but important and promising field. A goodly representation of the people, however, came to Gillespie, and after an interview with some of them, the Bishop very kindly taxed his energies to meet an extra appointment, and accordingly visited Bunker Hill the morning following the consecration here, November twenty-fifth.

This was the first visit of a Bishop of the Church to that place, and never was a Bishop more cordially received, or more fully appreciated, than was our worthy Diocesan, and never was a Bishop's visit productive of more manifest and immediate good. As an illustration of this, one gentleman, who knew nothing of the Church until quite lately, and who had generously subscribed two hundred and fifty dollars to a building-fund, after hearing the Bishop's persuasive and impressive eloquence in the church, and meeting him socially, at once proposed that he and other subscribers should double, or, if need be, treble their subscriptions. The good people of that station, zealous before the Bishop's visit, have been much more so since.

The Ladies' Sewing Society there, concluded some months ago to work for a fair, in behalf of our building-fund. This fair was held in the Academy Hall, on the evenings of Thursday and Friday immediately before Christmas, when their energy and labors were fully appreciated by a liberal public. The gross receipts of the fair came to a little over twelve hundred dollars, leaving, after all expenses are paid, an available sum of probably not less than a thousand dollars. The Church there has thus become a fixed fact.

Steps have been taken to form a parochial organization. The preliminary paper, with the requisite number of signatures, has already been sent to the Bishop, who will, no doubt, give his approval, as he expressed himself gratified and pleased at his visitation.

The Bishop at that place confirmed five, all of the first social standing.

There are two candidates for confirmation in Litchfield, but owing to untoward circumstances, they could not attend the Bishop's visit, either at Gillespie or Bunker Hill. Litchfield is a place of promise for the Church, if I had only time and opportunity to cultivate it sufficiently. I am now unable, on Sunday evenings, to hold service in that place. It does not appear that much can be accomplished by holding service on any other day.

It is proper for me to thank the Committee for the prompt payments of their generous aid. But for the depreciation of our currency, and the consequent increased and increasing price of the very necessities of life, the mission here could already sustain itself.

Illinois Central R. R.—Rev. J. W. Osborne.

CHICAGO, Dec. 27th, 1864.

During the past quarter, we have been very much blessed of the Lord in our different congregations. The services have been of the most solemn character. Our good Bishop Whitehouse visited Bement, Arcola, and Salem, and we enjoyed a time of refreshing from the presence of the Lord. Those confirmed at Bement and Salem are heads of families, and they are among our very best citizens.

At the request of the Bishop, I went with him from Salem down the line of the Illinois Central Railroad to Cairo and Mound City, assisting him in all of the services. The Bishop consecrated the church at Cairo. It is a beautiful building, finished throughout, and all paid for. I was the first Episcopal minister who introduced the service of the Church at Cairo, and I rejoice that my labor, and the foundation laid, have not been in vain in the Lord. On the whole, the trip, to me, was one of a highly interesting character. The Church is on the rise in the lower part of the State, in spite of all our difficulties. The prejudice and ignorance of the people are giving way to the power of the Gospel; and at length the beauty of the service of the Church is appreciated.

It would relieve me very much, could a minister be obtained for Salem, and other places near that station. It is a long, and laborious journey for me to serve them, but I will continue to do so, until relieved.

In reviewing the missionary labor of the past year, I rejoice that God has been more to me than all my fears. He has enlarged our coast, kept us from evil, and His pleasure has prospered: to His holy name be all the glory.

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WISCONSIN.

Fox Lake, etc.—Rev. L. D. Brainerd.

FOX LAKE, WIS., Dec. 22d, 1864.

I HAVE been officiating regularly at Fox Lake and Markesan since I wrote you. Our Sunday-school at Fox Lake is now in a very flourishing condition; we have fifty scholars. All are quite interested in getting up the long talked of Christmas-tree. We are prospering I trust spiritual-

ly. The congregations are uniformly good in both places. As for temporal affairs here, I can say that things are looking a little better than when I last wrote. Our good Bishop has given us one hundred dollars as the last payment on the church. This makes one hundred and seventy-five dollars that he has given us. We are yet, however, some in debt. We had to build a fence, and get lamps, etc. About sixty dollars will have to be raised to pay this small indebtedness before the church can be consecrated.

Oneida, (Indian).—Rev. E. A. Goodnough.

December 15th, 1864.

The mission services have been, for the past quarter, regularly kept up.

The mission-school has also been in session, and it has been quite well attended.

The small-pox has broken out amongst the Indians, and it has already destroyed several. We are now in hopes that the cold weather will check it.

Columbus—Rev. P. B. Morrison.

COLUMBUS, February 13th, 1865.

The last four months and a half have been months of work in our little parish. Though my report is only up to January first, 1865, yet I must speak of what we have done since I last wrote you. When we got settled in the new hall, the congregation began to increase, and I can safely say it will well compare with the older congregations in the village. The room is well lighted and comfortably seated, and that may be one reason why people are attracted. But besides, our own people are in earnest in their work, and to hear the responses, and see the readiness with which they use the Prayer-Book, would delight you. We have made the hall as church-like as possible, and the services are conducted in a churchly manner.

Immediately after getting in our new place of worship, the ladies organized a society for the purpose of procuring a melodeon. By Christmas, they were at work in earnest; when, much to the surprise of your missionary and the congregation, a new melodeon found its way into our room. A noble-hearted parishioner had advanced the money, and purchased a very handsome instrument, and gave us the time to refund the money to him-

Since then we have worked with redoubled interest; and though we have been at work but a little over three months, more than half of the money has been paid. Another kind friend has presented to us a very handsome solid oak lectern. This will be a substantial piece of furniture, and will go into the new church when, in the providence of God, we are able to build.

At the last meeting of the vestry, a resolution was passed sustaining me in making an offering, on the first Sunday of every month, for missionary and other purposes. I now feel at liberty to make the necessary offerings. Since the first of January, I have baptized two adults and three children, and an appointment made for the baptizing of two children for the first Sunday in March. The Bishop will visit the parish and confirm on the ninth day of March. We are looking forward with great hope to the Bishop's visitation.

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IOWA.

Mount Pleasant, etc.—Rev. C. B. Stout.

NEW-YORK, December 29th, 1864.

I LEFT my parish at Mount Pleasant, Iowa, about the twentieth of October, at the request of the Bishop, for the purpose of securing aid for the "Bishop Lee Seminary for Young Ladies," at Dubuque. My vestry at Mount Pleasant consented to my absence, on condition that I would secure a few hundred dollars to aid in the building of their church, which they design undertaking, early in the spring. This has become a necessity for the growth and well-being of the parish, and will greatly facilitate its becoming self-supporting. I have thus secured for that object about eight hundred dollars, to be sent me in the spring and early summer.

Lay services are kept up every Sunday, and sermons read during my absence.

The Rev. Dr. Peet, of Des Moines, has made one visit to each Fairfield and Mount Pleasant, early in December. At the former place, his visit occurred the Sunday following the death and burial of a most interesting young lady, daughter of one of our estimable families, who was suddenly called away with illness of only a few days' duration.

We shall miss her greatly in the church, in the Sunday-school, and Bible-class. So

much beloved was she, that her early death cast a gloom over not only the parish, but the entire community. She was a communicant, having renewed her baptismal vows, several years ago, in confirmation. While the Church on earth has lost a beloved member, the Church in heaven has received her. And this is our consolation. The mission of the Church here is to prepare us for the inheritance above.

I have so nearly completed the subscriptions for the Seminary, that I expect to return to my field of labor in a few days.

Lyons and Clinton—Rev. G. W. Watson.

January 9th, 1865.

It is evident that these stations are advancing, though certainly not as rapidly as I could wish. At Clinton, an earnest effort is being made to raise money for building a church next summer. The very existence of the congregation now demands it. For this purpose, two thousand dollars is needed, fifteen hundred of which can be raised here by vigorous effort. Where can we look for the remainder?

Iowa Centre, etc.—Rev. X. A. Welton.

IOWA CENTRE, January 1st, 1865.

Since October first, there has been little change in the general aspect of the work. My services at Iowa Centre have been irregular, and I propose to omit them altogether, until spring. Two families and four communicants have removed, the one family permanently, the other perhaps only temporarily. At the Sheffield school-house, I am holding regular services monthly. Here are six communicants, but very few others among our regular attendants. There is no promise of increase there, and as a station, it should be considered as only an outpost.

Nevada should be the central point. Here our congregations are increasing. The Cumberland Presbyterian Church is ours one Sunday in each month, and for the last four months the house has been well filled. A stranger attending these services would very naturally conclude that the Episcopal Church was firmly established. The responses are usually well given, and we have chanting by the volunteer choir. A missionary should reside in

Nevada, and give his attention to three railroad towns—Marshalltown, Nevada, and Boonesboro. The people of Iowa Centre and Sheffield might have an occasional service, but they should consider themselves members of the Nevada parish.

As the Committee want facts, however discouraging those facts may be, I will say that during the past year my time has been mostly occupied in secular labors for the support of my family. Three years ago, the cost of living was little more than one third as great as now, while my receipts from all sources, except my own earnings, have been considerably less. I have not resigned my stipend, because my Bishop advises me not to do so. To him there is yet hope. I have desired to tender my resignation, because I firmly believed and still believe that the funds of the Domestic treasury might be more profitably expended elsewhere. I hope and pray that a missionary will be sent to Nevada who will command the effective support of the Church. Your missionary in charge desires humbly to acknowledge that, so far from being surprised that the work does not prosper in his hands, he is often constrained to wonder that God should permit him to labor in so holy a cause. But the work will go on. The prayers and alms of so many faithful servants of God as have contributed to the support of this mission have come up as a memorial before Him.

On the twenty-seventh of October, I was "drafted into the military service of the United States for one year." Reported at Marshalltown, was examined, held to service, and arrived at Camp McClellan, at Davenport, on Sunday, November thirteenth, at two o'clock in the morning. There is no Lord's day in camp. More business is usually transacted on Sunday than any other day of the week. However, not all of the soldiers had forgotten their Christian training, nor lost the solemn associations of Sunday and sanctuary; so I had the privilege of addressing the drafted men in the afternoon and evening, in the barracks. It was one of the most solemn and impressive scenes I ever witnessed. And I cannot doubt that when their hearts were tender, and minds open to conviction, some impressions were made which shall bring forth fruit to the glory of God in the salvation of souls. On the following day I was discharged, not because I was a minister of the Prince of Peace, but because physically unfit for military service.

None but lambs without blemish could be offered upon Jehovah's altars of old; and none but the very flower of our youth and manhood are accounted worthy to be offered in sacrifice to the grim Moloch of war. Egypt repented not till the first-born of every house had been stricken down by the destroying angel; and must the first-born (as it were) of this whole nation be slain before we kiss the rod? Immediately after my discharge, I paid a short visit to my aged parents, in Henry county, Illinois, and reached home after an absence of two weeks.

◆◆◆
MINNESOTA.
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Little Falls, etc.—Rev. John Elwell.

January 1st, 1865.

THE year just ended has been one of unusual health in this section. I have officiated, in that time, at only four funerals.

Regular Sunday services, with preaching, have been maintained three fourths of the time at Little Falls, and one fourth at other places.

On every Sunday, in the afternoon, the children are gathered together and taught plain Bible truth, the practical duties of Christianity, and the forms and spirit of religious worship. From twenty to thirty scholars are in attendance generally. None have been baptized or confirmed the past year. The character of the population is such, that it seems extremely difficult to persuade the people to live a Christian life, and come over on the side of Christ and His Church. And yet I think, with many in my charge, there is an increasing reverence for divine things, an inward feeling and conviction of the necessity of becoming Christians, and a growing confidence and respect for the Church, its ministry, and its institutions.

With all the fluctuations and changes that are going on in this border country, in these evil times of war and dissipation, the people here that remain would not willingly have the "candlestick removed out of his place." They would deprecate to be left entirely without the ministry of the everlasting Gospel. They know and speak of its value.

At my appointment at Platte River, to which I had to ride thirteen miles in December, facing an intensely cold wind, mostly on the open prairie, the people

said, on my arrival, that for a man of my age, it was too severe. After closing divine service, I remarked that I did not know as I should be able to endure the cold to come through the winter. The general response was: "It may not be so severely cold next time, nor perhaps at any other time during the winter." I intend still to go there.

The congregation at Little Falls is rather increasing, with a more uniform attendance. The people are developing a gratifying spirit of kindness and confidence toward the resident missionary.

I have recently visited Mrs. C—, who lives seven miles from town, across the Mississippi River, and who is the only communicant in our church on this entire mission field, outside of my own family. She encourages me to labor on and hope in God, for we may yet have cause to praise Him.

We trust that in God's good time our beloved Bishop may again come among us. We shall endeavor, through Christ strengthening us, to be faithful in our work till his return.

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DAKOTA.
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Yankton, etc.—Rev. M. Hoyt.

YANKTON, December 16th, 1864.

For the past three months I have been enabled to fill each appointment, with the exception of one Sunday at Vermillion, and one at this point. At the former place, the house which, for the past year, has been used for a school-house and for public worship, had been rented for a private residence, and no room could be obtained. The people are now building a school-house, and as soon as it is completed, I shall renew my services.

At this point, the inclemency of the weather prevented the congregation from assembling. I am happy in being able to state that the drought and the ravages of the grasshopper have not driven as many from the Territory as was generally expected. How many of the people support themselves, is to me a mystery, yet I hear of no destitution, no suffering. And yet, provisions are enormously high—beef twice as much per pound as it was two years ago, pork three times as high, vegetables of all kinds from six to eight times; and all will continue so, until the next crop.

Another failure in the crop will depopulate the Territory, but this I do not anticipate. Those who have been in the Territory for twenty years, tell me that they have never known so dry a season as we had last year and the year before. Should the Territory prove to be well adapted to agricultural purposes, we have one of the best districts of country I have ever seen. Time must determine this point. I think we are gradually gaining ground in Church matters, especially at this place.

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CALIFORNIA.
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Redwood and San Mateo.—Rev. A. L. Brewer.

STEAMER GOLDEN AGE, }
PACIFIC OCEAN, Jan. 24th, 1865. }

My promise to write you at Aspinwall was unintentionally delayed, or rather unfulfilled, through the multiplicity of correspondence which devolved upon me.

We arrived there early Sunday morning, and I should have written you then, had it not been Sunday.

The transit across the Isthmus occupied the whole day in preparation and completion, so that the possibility of a service was excluded.

I had been previously solicited to hold service, if possible, at Aspinwall, by one of the residents there, wife of an employé of the Steamship Company, who was on board the North Star. The Company have built a very fine and complete church there for its employés and the Protestant residents, but at present it is vacant.

It is of stone, thoroughly built, and handsome, and adapted to our service, having a chancel. It cost about seventy thousand dollars, in gold. I learned from this lady that it was the desire of a number of the employés, that a clergyman of our Church should be settled there, both for their own sakes and on account of the negroes employed by the Company, who have been accustomed to the England Church service, having been brought from Jamaica.

I wish that their desire might be realized. At Panama, I was told by a resident, also on board, that an English Church clergyman held service on Sunday at the office of the American consul, (I think, though I am not positive,) and he said that an ef-

fort was now on foot to build a Protestant house of worship, where, as I understood, this clergyman would officiate. There is no opposition, he says, either by the Government or the Roman Catholic Church, to such services, nor to the free circulation of Bibles, prayer-books, or religious books generally. The Bible Society have an agent there, who sells and distributes Bibles and Testaments.

We had a severe storm when two days out of New-York, which lasted two days, abating Saturday night. It was very severe on Saturday, and gave all on board considerable anxiety as to its result. But a kind Providence carried us safely through. The passengers were too much worn with fatigue, from sickness and anxiety and watching, to make a service on Sunday advisable. Since we have been on the Pacific, the weather has been delightful, and every thing has gone on well. On Sunday, the twenty-second, I held service on board, at the request of Captain Farnsworth. I found a number of Churchmen here, who joined heartily in the service. A choir was extemporized, and the singing, chants and all, was well sustained.

The Pacific Mail Steamship Company, I find, have lately issued an order, requiring our service to be read on board all their ships on Sunday, when at sea, by one of the officers of the ship; and they have furnished them with a quantity of prayer-books for use on board. It was through these, that we made the service pass off very profitably.

It would be well if the Company on the Atlantic side would require the same.

The order and discipline on this side is much superior to that on the other. It is admirable. We expect to arrive at San Francisco on Sunday noon, (D. V.,) January twenty-ninth.

I shall write you soon after arrival.

SAN FRANCISCO, January 30th, 1865.

I add a word, to say that we arrived safely at San Francisco, yesterday (Sunday) morning, in time for church.

I have called upon Dr. Wyatt, but have not seen him.

I expect to go to my station in time for service next Sunday.

I shall write you as soon as I have reconnoitred the position.

Santa Cruz—Rev. C. F. Loop.

SANTA CRUZ, January 9th, 1865.

The advanced state of the work on our church forms the most interesting item of news, which I have to report from this station. The carpenter's work on the exterior is already finished. If our funds permit, we shall keep the men at work on the inside until the close of this month. The seats and temporary chancel furniture, used for our service during the last year, will be put in for a few months, rather than incur a debt. Having already expended three thousand dollars in gold, beside the cost of the windows, which will probably amount to a thousand dollars in currency, when placed in the building, it will be necessary to give our people a little breathing-time before attempting to furnish the chancel and to make the seats according to the plan. After watching, day by day, the progress of this work, from the laying of the foundation-stone to the act of placing the cross over the west gable, you can easily imagine the degree of satisfaction and devout gratitude which fills our hearts, in the prospect of going there to worship.

Our help, from the beginning of this mission, has been in "the name of the Lord." Both pastor and people have done what they could, and He hath not forsaken us, or suffered us to fail in our earnest efforts to teach men the way of life and salvation, the value of the Christian's faith and hope, and the duties which devolve upon those who, through sacramental union, are joined to Christ, the Great Head of the Church. We have also great reason to thank and adore our Heavenly Father, as our Divine Benefactor, in sending abundant rains to relieve the thirsty ground, when the fear of famine was strongly operating upon the public mind. But as we look abroad now upon the landscape, changed, in such a short period, from a desert to a smiling garden, the Psalmist's apt and beautiful description of the miracle performed by the showers, seems particularly applicable to this locality and climate. The hills and plains, covered with fresh, green grass, "rejoice," "the valleys laugh and sing." Soft showers are succeeded by bright sunshine; opening buds and blooming flowers are seen on every hand; and with the familiar notes of the robin and meadow-lark sounding in our ears, we

are, in mid-winter, enjoying May-day of southern New-York.

In consequence of the Bishop's absence in Europe, the year has closed without confirmation in this parish. We expect, however, to avail ourselves of the services of the Bishop of Columbia, as he passes on his way to his distant home. The Standing Commit-

tee intend to make an engagement with him, to visit every place in this diocese where official work is required. The Bishop is expected in San Francisco very soon. When he comes, you shall have a full account of our services here and at Watonsville. I commend ourselves and our work to your prayers.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from February 15th, 1865, to March 10th, 1865.

Vermont.		St. Clements,.....	\$31 30
<i>Buck Hollow</i> —Lyman Hawley,.....	\$3 00	St. James', †,.....	116 23
<i>Randolph</i> —Grace,.....	4 15	St. Stephen's,.....	617 47 \$914 64
<i>Wells</i> —St. Paul's,.....	2 75		
	\$9 90		
Massachusetts.		Maryland.	
<i>Cambridge</i> —Christ, Sunday-school,...	5 59	<i>Allegany Co., Annapolis</i> —St. Anne's, 153 15	
<i>Edgartown</i> —Mrs. Shiverick, for Bp.		<i>District of Columbia, Washington</i> —	
Whipple's Ind. Miss.,.....	4 00	Epiphany,.....	715 50
<i>Medford</i> —Mrs. Ezra Williams,.....	4 00	Trinity,.....	100 13
<i>New-Bedford</i> —Grace,.....	47 50	<i>Frederick Co., Urbana</i> —Zion, a Lady	
<i>North-Adams</i> —St. Luke's, † Coll.,....	13 00	member,.....	5 00 973 83
	74 09		
Rhode Island.		Ohio.	
<i>Newport</i> —Trinity, Sunday-school,....	15 43	<i>Dayton</i> —Christ, Miss. Soc.,.....	40 00
Zion, Sp. for Bp. Talbot, †10,.....	46 00	<i>Wukeman</i> —Mrs. J. A. Beecher,.....	2 00 42 00
<i>North-Providence</i> —St. Paul's,.....	34 95		
<i>Providence</i> —Grace,.....	325 00		
St. John's Morning S. S. quarter's			
pledge to Iowa, to March 1, 1865,	125 00		
	546 43		
Connecticut.		Indiana.	
<i>Bethany</i> —Christ, Adv. Coll.,.....	8 00	<i>Indianapolis</i> —Christ S. S., \$43; a	
<i>Cheshire</i> —St. Peter's,.....	15 00	little girl, \$5; two little boys, \$3;	
<i>Hartford</i> —Christ, a member,.....	150 00	All special for Bp. Talbot,.....	51 00
<i>New-Haven</i> —St. John's, †,.....	15 00		
<i>Southport</i> —Trinity,.....	16 56		
<i>Stonington</i> —Calvary Adv. Coll.,.....	27 50		
<i>Weston</i> —Emmanuel,.....	6 00		
	223 06		
New-York.		Illinois.	
<i>Amenia</i> —St. Thomas',.....	5 50	<i>Chicago</i> —St. James', for Nashota, \$200;	
<i>Cohoes</i> —St. John's, †,.....	10 00	Sp. for Bp. Whipple, \$150; Sp. for	
<i>Greenbush</i> —Messiah,.....	9 15	Bp. Vail, \$100,.....	450 00
<i>Mamaroneck</i> —St. Thomas',.....	14 00		
<i>New-Brighton</i> —Christ,.....	33 90		
<i>New-York</i> —Calvary Chapel, young			
Ladies' Bible Class, five cent. coll.			
for 1864,.....	26 00		
Transfiguration, † of Salary, Spe-			
cial in Neb.,.....	100 00		
Trinity Chapel, "A Member,".....	5 05		
"M,".....	75 00		
<i>Somers</i> —St. Luke's,.....	3 10		
	286 70		
Western New-York.		Michigan.	
<i>Lockport</i> —Christ,.....	10 75	<i>Niles</i> —Trinity S. S., for loyal States,	
		\$9.22; for Nashota, \$4,.....	13 12
New-Jersey.		Wisconsin.	
<i>Jersey City</i> —Grace, a Soldier of the		<i>Columbus</i> —St. Paul's,.....	4 35
Cross,.....	5 00	<i>Marquette</i> —Trinity, G. R. Bartlett,..	2 00 6 35
Pennsylvania.		Missouri.	
<i>Germanstown</i> —St. Michael's,.....	41 14	<i>St. Louis</i> —Christ, five cent coll.,....	25 00
<i>Holmesburgh</i> —Emmanuel,.....	10 00		
<i>Philadelphia</i> —Christ, add.,.....	26 00		
Incarnation, †,.....	22 50		
		California.	
		<i>Folsom</i> —Trinity, Mrs. M. C. Lee,....	4 97
		<i>Santa Cruz</i> —Calvary,.....	5 00 9 97
		Legacies.	
		<i>R. I., Providence</i> —Legacy of Miss	
		Mary M'Clintock, \$500, accrued	
		interest, \$13.75,.....	513 75
		Miscellaneous.	
		Interest on Loans,.....	202 80
		Total,.....	\$4,373 49
		Amount previously acknowledged,	31,371 06
		Total since Oct. 1, 1864,.....	\$35,744 55

CORRECTION.—The contribution in the last number from the House of Prayer, Philadelphia, Pa., should have been all of it special for Northfield, Minn.

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

APRIL, 1865.

ENCOURAGING NEWS FROM MEXICO.

JUAREZ, the leader of the patriot party in Mexico, has always favored religious toleration, and Maximilian has accepted it as a necessity.

The latter has issued an edict, in which he declares, that while the religion of the state is the Roman Catholic, yet ample toleration shall be granted to other religions. It is worthy of notice, too, that this edict was issued almost immediately on the arrival of the Papal Nuncio. When that personage reached the capital, Maximilian requested him to draw up a concordat, recognizing religious toleration, and the secularization of the Church lands. The Nuncio pleaded no orders; whereupon, twenty-four hours were allowed him to find orders, and, at the end of that time, Maximilian ordered his minister to dispense with the Concordat, and pass a law at once guaranteeing religious freedom, and reducing the clergy to the position of state stipendiaries.

The four propositions which Maximilian submitted to the Nuncio, were as follows: First. The ratification, in the name of the Pope, of the sale of all mortmain property. Second. The substitution of the civil contract of marriage, for that which had hitherto been sacramental. Third. Liberty of worship. Fourth. Endowment of the clergy by the state.

The first three of these propositions had already been made law by Juarez, ever since July, 1859; and with respect to the last one, it had been set aside on the ground that in a country where liberty of worship prevailed, it was not to the state, but to separate congregations, that belonged the duty of providing for the ecclesiastical ministry.

Our missionary, the Rev. Dr. Nicholson, arrived in Vera Cruz in the latter part of December, and in a letter which has been received from him,

he says: "I am greatly cheered by the prospect in this part of Mexico, and the aspect of things in other quarters is more promising than I had supposed. The cars are now running from this place to Cameron, forty-five miles distant, where they connect with the diligence to Puebla and the capital. There is, however, but one stage per day; and as it carries only nine persons, the other passengers are obliged to await their turn. My detention here has been improved by a hasty yet profitable visit to Tlacotalpan, Cosamaleapan, and other flourishing towns on the coast and river, where we have many friends.

"The Bibles sent here by Mr. Fairchild, some time ago, have been wisely distributed by the young gentlemen to whom they were consigned; and I have reason to believe some of them have accomplished great results, for those who have received them. Señor ——— obtained one of them, and has ceased from gaming, and is now "*a new creature in Christ Jesus.*" The members of his household and village reverence the Word of God, and welcome the Book of Common Prayer. I held service in the sala of Señor ———, baptized three children, and administered the holy sacrament of the Lord's Supper. This is the first time our services have been celebrated here in Spanish, and more listful and interested auditors are seldom found."

This is an encouraging beginning of our Mission to Mexico, and it should incite us to prayer in behalf of that troubled country, and of those who are laboring for its spiritual enlightenment.

WHAT OUR MISSION IN AFRICA CAN REPORT.

In a sermon preached by Bishop Payne, in St. Mark's Church, Cape Palmas, on the first Sunday of the present year, the following statement was made: "The Episcopal Mission to Africa can report seven permanent church buildings, one Hospital, Orphan Asylum, High School, and seven Mission Houses, erected at an expense exceeding one hundred thousand dollars. It has ordained four Liberian ministers for four Liberian churches, and expected soon to ordain a fifth, besides one native minister. There are three Liberian, one foreign, and two native candidates for orders. Including the Bishop, there are six foreign ministers. There are twenty-one mission stations, all of which, notwithstanding the war in America, and wars about the seat of the mission, have been kept in operation. These stations are in the four counties of Liberia, along two hundred and fifty

miles of coast, and extend eighty miles interior; operating in seven native tribes, with an aggregate population of one hundred and fifty thousand people. Baptisms during the past year, seventy-eight; forty-nine being adults. Communicants, colonists, one hundred and sixty-eight; natives, one hundred and forty-eight; total, three hundred and sixteen. Boarding scholars, one hundred and thirty-two; day scholars, Liberian and native, seven hundred and sixty. Contributions, (imperfectly reported,) seven hundred and eighty-three dollars and three cents. Such are the statistics for the past year, but as the mission has been in operation twenty-eight years, nearly the average term of a generation, the number of communicants gathered in the Church during these years, must reach six hundred.

HOUSEHOLD SUBSCRIPTIONS.

THE American Board of Commissioners for Foreign Missions have recently established a system of "Household Subscriptions," which is recommended to all their friends for their adoption. At the beginning of their present financial year, the Rev. S. B. Treat, one of the Secretaries, issued a circular letter upon the subject, in which he states that this system is much better calculated to secure a large amount of money, and awaken a large amount of sympathy and compassion, than the two methods previously used.

One of these plans is that of annual collections in the Church. "This plan," the Secretary says, "is faulty and defective. It does not reach all; and those whom it does reach, (often, at least,) contribute in circumstances which are unpropitious. Some are not prepared; others need time for reflection and prayer, and the consecration of their offerings. Is it not true, moreover, that many avail themselves of this plan as a means of evading their obligations to the heathen?" The second method which has been in use among the friends of this Society, is that of "the monthly concert collection;" which, though better than the former, the Secretary says, does not equal that of "the *family subscription*." The importance of this new plan, and the agency which is needed to make it fully effective, are thus set forth:

"I wish now to urge upon pastors the great importance of *household subscriptions*. Were this method to become general, it would do much to advance the missionary enterprise. (1) It would secure the *present coöperation of the young*, a result so important, and yet so difficult to reach. (2) It would *educate them for their future responsibilities to their fellow-men*. In a word, it would place the family constitution in its proper relations to the kingdom of Christ, and make it an agency of amazing power for the redemption of the world. The reflex influence, moreover, would be invaluable. (1) It would unite families in closer bonds, by developing in each of their members the finest traits of character. (2) It would teach children the luxury of self-denial, show them the true end of life, and make benevolence a pleasurable habit. (3) It would impart dignity to the household economy, by connecting it with those majestic movements which are surely tending to the triumph of Zion's King.

Let us suppose a pastor to have prepared the way for the monthly or yearly subscriptions, as already indicated, and also to have gone one step further. He has re-

quested the *parents* of his flock to aid him. Thoughtfully and prayerfully, first of all, they resolve the question of *their own duty*. Then they ask their children to consider what *they* should give, in view of the manifold blessings which they enjoy. At the proper time, the subscription is commenced. The name of the father stands first; that of the mother follows. The first-born, the beginning of strength, adds his recognition of the claims of the heathen. The other children, in due order, make a record of their offerings. A few moments only have been consumed; but they have left a sweet savor behind.

"This *outline* can be filled up by supposing an abstract of the sermon to have been given, followed by familiar converse on the history of missions, as connected with that kingdom which is to stand for ever. There may have been consultations as to how this or that child could earn the amount of his or her pledge. There may have been words, tender and subdued, on the love of Christ to fallen men. There may have been reasonings from the guilt of the heathen to the sorer condemnation of baptized impenitence. Prayer may have been offered, that the God of Abraham, and Isaac, and Jacob, the God that setteth the solitary in families, would be pleased to accept this household offering. Could you believe, my dear brother, that a discourse of yours had inaugurated such scenes, would you not feel yourself repaid a hundred fold?

"But let your eye run forward a little. Giving by families has become the established order. Parents and children, year by year, renew their offerings, not grudgingly, but with satisfaction and joy; for they have learned that the God of missions, in proof of affection, *is never outdone*. They know that he which watereth shall be watered also himself. At times, indeed, there are other thoughts. Some, who once delighted in such a service, are not; for God hath taken them. The father that prayed so fervently for a blessing on the household pledge; the mother that wrought so industriously that she might enjoy her unborrowed luxury of love; the daughter that longed to lay herself upon the altar; the boy that gave but once, all have passed away; but the remembrance of these acts of faith in which they participated, has no alloy. Rather, it is a priceless treasure, which time bears onward, but never loses.

"Do you say that this a fancy sketch? *It need not be*. Suppose that you were resolved to make it, as far as possible, a reality. In many of your families, surely, the *outline* which I have drawn above, might find a place. Into some of them, certainly, *the picture which follows* might be introduced. And is it too much to believe that, in coming years, the foreshadowed sketch may have its counterpart? 'Our God is very rich,' said one of our missionaries. If we take his chosen work into our dwellings, it will be as the ark of the Lord in the house of Obed Edom."

THE AGENCY NEEDED.

"But little remains to be said on the *use* of the methods which I have described. The best plan will need (1) the *cordial support of the pastor*. Earnest and judicious efforts on his part, will always tell upon the contributions; and no other man can gain such access to the hearts of his people. But he should not be left to toil alone. It is exceedingly desirable (2) that *one layman* at least, of good business habits, *assume a special responsibility* in regard to missions. He may be designated to this office, with more or less of formality. He may be called the Secretary of an Association, a Committee on Missions, or the Chairman of such a Committee. But whatever may be his title, he should be ready to relieve the pastor, as far as may be, in all matters of detail. He should see that the collections are promptly and thoroughly made, and then sent

forward to their destination. He should take care that, *in case of the death or removal of the pastor*, the claims of the heathen are not forgotten.

“And (3) much depends upon the *collectors*. It is very desirable (a) that they feel a *deep personal interest in the missionary enterprise*, in order that their labor may be one of faith and love; (b) that *their own example, in giving, be faultless*; (c) that they have *all needful adaptations to the districts* which are assigned to them. It were greatly to be wished that those who ‘purchase to themselves a good degree’ in this service, might continue therein from year to year.

“Below will be found a *form* for household subscriptions, appropriate to monthly, or yearly offerings. It is proposed to supply pastors with these forms, whenever it is desired.”

A FAMILY SUBSCRIPTION.

“In view of the wants of the world, and the necessity of the Gospel to its salvation; of the command of Christ to preach the Gospel to every creature, and our own privileges and hopes under that Gospel, which our ancestors received from missionaries and without which we ourselves had been heathen; in view, also, of the fact that, nearly the whole world is open to missionary effort, and of the wonders God has wrought among the heathen during the last half-century, and the still greater wonders his Word leads us to expect in the future; we, the individuals of this family—remembering the words of Christ, how he said, ‘It is more blessed to give than to receive’—will lay aside monthly (or yearly) the sums against our names, to be devoted to the cause of Foreign Missions, as connected with the American Board:

NAMES.	MONTHLY.	YEARLY.
John Goodman,.....	\$5 00	
Jane Goodman,.....	1 00	
Thomas Goodman,.....	1 25	
Susan Goodman,.....	1 00	
Samuel Goodman,.....	50	
Martha Goodman,.....	25	
	<hr/>	<hr/>
	\$9 00	\$108 00”

The American Board, it will be remembered, is the oldest missionary organization in the country; and after a trial of various methods during a space of nearly half a century, its Executive Committee states that the above plan is the **BEST OF ALL** for securing a large amount of money, and a large measure of interest and sympathy. Now all the arguments used, in the circular letter referred to, in behalf of this method, apply with equal if not greater force to the more thoroughly systematized plan, now in operation in many parishes of our own Church, and which we hope to see universally adopted. Our plan, like that of the American Board, is calculated to reach all the families of every parish, and all the members of every family; and that, too, under the most favorable circumstances, namely, personal solicitation in the parishioners' own homes, by those who are authorized by the Rector to make the visit.

Fixing, too, the rate at five cents per week, or fifty cents for each ten weeks, or two dollars and sixty cents a year, for all subscribers, while desiring those of more ample means to *multiply* their subscriptions as the Lord prospers them, seems to us a better plan than that of the American Board. If, however, any in our Church, prefer to imitate the latter system, by giving a certain sum monthly or yearly, without any reference to the regular rate of subscription, provision is made in our system for receiving their names, and collecting such sums, as may be seen by a reference to the Gatherers' books. If the plan were generally adopted, and properly worked, there would be no lack of means to carry on and greatly extend our missionary operations.

AFRICA.

Letter from the Rev. C. C. Hoffman.

HAVING been so much pressed with urgent duties as to be unable to write a regular journal, the Rev. Mr. Hoffman sends the following account for the latter part of December and the first half of January.

ON the twenty-fourth of December—Christmas eve—we had a very pleasant meeting of the native Christians at Hoffman Station, where we had a Christmas-tree, bearing fruit for all the residents of the village, from the oldest, "Old Sallie Williams," to her last grandchild, William Newton Scott, about three months old. The native catechist, S. W. Seton, and myself made addresses, and we had a happy time.

During that week I performed the marriage ceremony for two of our former (Asylum) scholars: Catharine Johnson, who married the Hon. J. T. Gibson, the Superintendent of the county, and Rosa Stotts, who married his brother, Henry Gibson, a preacher in the Methodist Church, both men of the first standing here.

On the twenty-eighth, we had a very nice Sunday-school Anniversary, at which the offering received was fifty-five dollars and fifty-two cents; total amount for the year, one hundred and seven dollars and forty-five cents.

Christmas, we had the church-bell rung early, and a service at St. Mark's at sunrise. We had a good attendance, and our children went to it, singing as they went. I held service among the natives at St. James'. Both churches were dressed with vines and palm branches and flowers. I returned to find my dear wife and child both sick, but, thanks to a gracious God, they have recovered.

On Friday, the thirtieth, we held our Convocation services. The Bishop was present, and Mr. Hartley preached the Convocation sermon.

THE FAST WEEK IN JANUARY.

The first week of January will be long remembered here, for the refreshing meet-

ings for prayer which we had at St. Mark's Church, at a little after sun-rise, every day of the week, except Sunday. We followed the call to prayer by the British Branch of the Evangelical Alliance. The Bishop conducted the first meeting, and afterward continued them at his own station. Here we had from forty to sixty persons every morning. A salutary impression has been left. The Lord is a faithful God. Some are inquiring the way to Zion with their faces thitherward.

On the Epiphany we had the anniversary of our Missionary Society, a sermon from Mr. Burrows, and a report from the treasurer and rector. The treasurer reported sixty-six dollars and five cents collected during the year.

We have resumed fully our duties at the Asylum. The way to the interior is not opened for us, and the Bishop thinks it best for us to stay; so, while we stretch our affections to Bohlen, we take fresh hold of our work here.

BEULAH AND BOHLEN.

We have seventeen beneficiaries and a few day scholars. Miss Bart, on her recovery, (she now has the fever,) will resume the charge of the school. Mr. Burrows, who has recovered from his first attack, will assist me, especially in my absence; for I purpose, God willing, to make frequent visits to the interior, commencing next week—for Beulah and Bohlen. Beulah is the intermediate station thirty miles north-east from here, and half-way to Bohlen. Mr. Minor is now there, superintending the erection of a native house. So if we have not got as far as Bohlen, we have opened a new station on the way, a new radiating point for the light of life.

Miss Griswold and Miss Moore left here on the same day—the sixteenth of last month. Miss Griswold went to the Cape coast, expecting to meet the Thomas Pope, Captain Alexander, for New-York. Miss Moore went to Sierra Leone. I expect the Bishop will write you at length of Mission matters. Our hospital needs a little help

just now, as we are erecting an additional building, and have appointed a matron—Mrs. Cassell—at a small salary. Thus the good work is taking deeper root, and strengthening to bear good fruit for suffering humanity.

Our house for the blind has hardly risen above the corner-stone, but it will rise. We are about resuming the work, and will go on as help comes. As soon as it is completed, I shall call the two blind children from Rocktown and Fishtown, and give them a home there. The one from Fishtown, Charles Simeon, has learned to read nicely.

BOOKS AND READERS FOR THE BLIND.

I am distributing books where they are needed. There is one reader on the St. Paul's River, and one in Sinoe county. Of the latter, Mr. Wilcox writes: "The blind man is getting on finely. He can read the fourteenth of St. John with great ease. He improves rapidly, and would have more books. He is a good Christian youth. He has a very good knowledge of the Scriptures. He wants to be a teacher in your Blind Institution when it is completed. You will find him a valuable young man. He is known here for his pious and honest walk and conversation." So you see the good Lord is giving us a little work to do for the blind. It is very sweet to feel that one is following in His steps. We have an armless man at the station, whom I have baptized, and a lad with a withered arm, and blind Susan, and Harvey Peet, the deaf and dumb boy, who is with Mr. Miles; we have a poor lunatic, who is night and day about our Orphan Asylum, to the fear of some of the ladies, though I think he is harmless; and the sick we have always with us. All these were with the Lord, and is not the Lord with us?

Dear brother, I have written you much more than I intended. I have written in haste. With Christian love to the members of the Committee, I am, yours faithfully in our Lord.

Letter from the Rev. Benjamin Hartley.

THOUGH there has been some delay in the following letter from the Rev. Mr. Hartley reaching us, we yet insert it, because it is the most detailed account which we have received of the events spoken of in it.

THE day appointed this year for Thanksgiving, was the second Thursday in November, and all were invited by the Bishop to send in their offerings, which are given to the poor after the service. Thursday, November tenth, at length came, and a brighter day never dawned. The few clouds, which seemed to hang heavy in the east, soon lifted their massy folds, and fled before the king of day.

At half-past ten, the children all assembled in front of the mission-house, and then, with the Bishop in front, they marched to church, singing the Benedicite. They were all arrayed in their best, and all looked clean, and bright, and happy. They carried palm-branches in their hands, which extended far above their heads, and these waved in time to the music.

On entering the church, which the girls had trimmed with vines and flowers, we discovered the offerings spread out, and piled up in front of the chancel-rail. They consisted of rice, and cocoa-nuts, and fruits, and vegetables of many kinds, with a few articles of clothing.

The singing being ended, they all took their accustomed places, and the regular service was commenced by Rev. Mr. Burrows, who had come from Cape Palmas the day previous. The Bishop, in his sermon, showed that, although, on account of the war, the people had been deprived of many things which they had before enjoyed, still there was much cause to be thankful on account of the many remaining mercies, and the war, having made the people more willing to hear the Gospel, seemed, though not in itself, but in this result, to be a reason for thanksgiving.

When the service was ended, the children carried the various offerings to the poor and the sick in town.

There had been some talk, on the previous day, in regard to a fight, but we did not feel alarmed, and every thing was passing off pleasantly.

Rev. Mr. Burrows had come to take little Grace Hoffman back to the Cape, for she had been staying at Cavalla, while Mr. and Mrs. Hoffman went up the river to Bohlen.

ANNOUNCEMENT OF A BATTLE.

Shortly after they started, Mrs. Payne announced that the people were fighting. I listened, and heard the rattle of the musketry, which told that they had been as good as their word; so I started out to the field of battle, to bring our friends back, for they had to pass that way, and the contending forces were just about two miles from us. On the way, I met one or two of the wounded, and soon found our friends returning. As the fight was still going on, we went back to the mission-house, and waited to hear the result. The women in town all sat at their doors, with a little water and a piece of a shrub dipped in it, by which means, as also by the white chalk on their faces turning yellow, they told when men were killed. Soon the body of one of the victims was brought home; it was that of Mr. Turner, one of our Christian villagers. He had been active in his endeavors to get all the people to church, saying that they should not only send their offerings, but go themselves to present them to God. He met with us, gave thanks, and, in less than an hour after service, was carried home dead. He went directly from church to his people who had gone forth to meet the enemy, and with encouraging words he led them on in defence of their homes, saying that none would die but those whom God called—and so he fell.

THE CAVALLA PEOPLE TRIUMPH.

The sound of muskets came nearer and nearer, and a woman, with wild ejaculations, declared that the enemy was approaching; but we soon discovered that

it was the Cavalla people returning in triumph; and so, amidst beating of drums and shouts of joy, we sat down to dinner in peace.

Immediately after dinner, our little party again started, and I accompanied them for a mile and a half on the beach, meeting many people, singing and dancing, but as we came near to the road leading to Orânk Idaede, we saw a company of women sitting round a corpse, and going through their accustomed wailing. They throw themselves about, and shriek, and tear themselves, not from sorrow, but because it is their "country fashion," and many of them are paid for it.

Upon returning, I visited, with the Bishop, several of the wounded in town. The Bishop examined their wounds, and sent medicine to those who needed it. Our next duty was the burial of Mr. Turner, of whom I have spoken. It was a solemn and impressive scene, and pointed to the truth of the words, "In the midst of life we are in death."

Shortly after this, the moon rose up in the clear sky, and the evening and night were by the natives given up to dancing, and singing their monotonous jargon. And so passed my first Thanksgiving day in Africa—a day of strange thoughts and strange feelings; truly a marked contrast to the Thanksgiving days in America. But what a lesson—what a picture of life, half of joy, half of sorrow; half of pleasure, half of pain! And at the close, we felt more thankful than at the beginning, for, besides all the other mercies, God had vouchsafed to us His protecting care, and had saved us from the enemy.



Tour in the Sinoe and Butaw Countries.

In the month of January, of this year, the Rev. J. K. Wilcox, who is stationed at Sinoe, made a missionary journey in the Sinoe and Butaw countries, accompanied by Mr. Harris, a catechist. They preached the Gospel in fourteen native towns, the

furthest place reached by them being about eighty miles from the town of Sinoe.

While they were at the town in which the king of the Sinoe country lives, Mr. Wilcox says: "We found quite a large number of chiefs assembled, settling palavers. I preached to them. The king gave me his boy, to take with me, and to teach him 'God's doctrine.' I named the little fellow Samuel D. Denison. He is a bright-looking boy; and by God's help, he shall go back to his native place, as a teacher of the truth as it is in Jesus. On the following morning the people provided breakfast for us, and thanked us much for our visit. As we took leave of them, the mother and sisters of the little boy cried out to me, 'Good by, man of God—take care of our little boy, and send him back to teach us.'"

The head man of one of the towns in the Butaw country, said to Mr. Wilcox when he had finished preaching: "Man of God, I have lived nine years in Sierra Leone, and what you have told my people and myself to-day, I heard then. Your words are true. I wanted my people long since to walk in God's ways. I have talked to them about it; your coming here to-day has helped me. All these people are mine, (pointing to the people,) and from this day forward, they must walk in God's ways. I am glad you have travelled through this country, but I want you to go down to Little Butaw, to the town on the beach, where the kings, and chiefs, and head men of all this country are now assembled, regulating the political affairs of this country, and tell them God's doctrine too. Go, man of God; my people need to hear this thing very much.' He spoke this partly in broken English, and partly in the Butaw language. The old man seemed indeed much affected, and in deep earnest; his very countenance bespoke his earnestness. I trust I shall soon have the pleasure of visiting him again. After another four hours' walk, we came to the town in Little Butaw; here, we met, as the old man said, the kings and head men of the whole

country assembled. I was enabled, by God's help, to preach the truth to them."

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CHINA.

The Desire of all Nations Welcomed.

THERE is in the book of the prophet Haggai a promise that "the desire of all nations shall come," and there is no Christian heart that does not yearn for the fulfilment of this prediction. What a glorious day will it be when upon this sin-sick earth the light of millennial splendor shall dawn, and He "who shall come to be admired of all his saints" shall appear.

Christ truly is the desire of all nations; He only is able to satisfy the desires of the souls of men. I once heard of a girl in India who, for ten long years, was conscious of a craving for something which the heathenism about her could not supply. At last she heard the preaching of the missionaries, and her soul at once drank in the precious truth that the Saviour of sinners had come into the world. Here all her longings were satisfied.

Facts similar to this, have been recorded of other missionary fields. Let me give one which occurred under my own eyes.

In the month of January or February, 1861, two missionaries were journeying through the northern part of the province of Shantung, in China. They visited many towns, and among them the city of Hwang-Hien. On the wall of this city they stood, and preached in their imperfect manner the great truths of man's sinfulness, and that a Saviour had come into the world.

A STRANGE SIGHT TO THE HEATHEN.

The sight was a strange one to the heathen people, and the doctrine was new. Thousands came to hear and gaze at the two foreigners. The great multitude came and listened, and went away. The seed was sown, and there was no sign that a single heart had been affected by the precious truth spoken to them.

About four months after this, a ship arrived in the harbor of Chefoo, on board of which were several missionaries, who had come to live in this province. Their first care, upon reaching land, was to find houses, and next, to obtain servants. They were soon supplied with the latter, and among the first who came was a man named Leoo Shin Koong. Ungainly in his appearance, stammering in his speech, he was not one who would have been chosen as a very efficient helper. The multitude of errands to be performed, the endless inquiries to be answered, one could scarcely expect so unpromising a specimen as this to fulfil our desires. He attached himself in some way to our household, and by his exceeding promptness to help, and obliging disposition, came to be a favorite. Gradually, as he learned to understand our customs, he would anticipate our wants, and as we became acquainted with his character, we learned to place great confidence in him.

CHARACTER OF LEOO.

We found him possessed of most pleasing characteristics. Faithful in all trusts committed to him, honest above thousands of his countrymen that we had met, kind and obliging to all, even to the point of submitting to imposition, we became warmly attached to him. His practical acquaintance, too, with many things very necessary to be known in a heathen land, made him a very indispensable acquaintance.

As time wore on, and we became somewhat familiar with the dialect, we began to speak to the people concerning the great subject that had brought us among them. We preached as well as we could, and distributed books among them.

HE DESIRES TO BECOME A CHRISTIAN.

I then began to have morning worship with the servants, and inquired of this man whether he would not like to become a Christian. His answer was a prompt and eager affirmative. Soon a class of

four or five was formed of those who wished to come for two or three evenings in the week, for more intimate instruction in the Bible.

Leoo Shin Koong was the readiest scholar of all. His interest never failed and whenever the call for "*Too shoo*" was given, he was almost boyish in his eagerness to take his place at the table. My heart often thrilled with pleasure as I saw his hungering for the truth. When not engaged in his daily duties, I have often seen him busy poring over his Testament or Catechism. It seemed as if he could not study too much. One day I asked him why he had desired this new doctrine, for which so many of his countrymen cared nothing. And then I heard his story. Said he: "One day, some months ago, two of your countrymen came up to the town where I was living, and stood upon the walls and preached this religion which you believe. I heard it, and as soon as I had heard it, I said to myself: 'This is the doctrine that I want.' The religion in which I have been taught—the worship of these idols, does not satisfy my soul. I have always longed for something better; this is the religion which meets my desire, and I will, if possible, learn more of it."

He soon after left his employment in this place, and travelled sixty miles on foot to the town of Chefoo, that he might get near foreigners, from whom he might hear more of this new doctrine. He hung about this town, busying himself as he could until the ship which brought us arrived in the port. Hearing that we were missionaries, he came and sought employment, and thus began the intercourse so precious to him and to us.

HIS LOVE FOR THE TRUTH.

What more need I say of this man? He continued steadily increasing in knowledge, his avidity for Divine truth did not slacken, and he was forward to carry the same blessed word to others.

His faithfulness to me was so great, that

on one occasion he risked his life in my service.

About a month before the time at which I had intended to baptize him, the dreadful scourge, cholera, swept through the land. He was most active in assisting us and others during that awful season, and his faithfulness and devotion caused him so to exert himself, that when the disease touched him, his strength was so exhausted that no efforts could avail to save him.

HIS CHRISTIAN DEATH.

But it was an unspeakable delight, even while I grieved for him as for a brother going from me, to hear him affirm his trust, in this dying hour, in the Saviour who had died for him.

Can there be joy on earth greater than thus to have been the instrument of bringing the Gospel to such souls? and is it strange that the missionary loves his work, when such souls as these are to be sought for and gathered out of the great mass of perishing heathen?

And what an incentive to greater diligence in praying for laborers in the Lord's harvest is this instance,—that there are doubtless many among the heathen, who, if they could only hear the Gospel, would lay hold on it as the one thing long desired! Dear brother, dear sister in the Gospel, what have *you* done—what can you yet do to give the knowledge of Christ to the heathen? Oh! pray that the “desire of all nations may come” to them quickly.

DUDLEY D. SMITH.

Letter from Mr. Ngan Yoong Kiung.

A MEMBER of our China mission, temporarily absent from the field, has received the following letter from Mr. Ngan Yoong Kiung, one of the native catechists, and a candidate for Orders.

Yoong Kiung, as many of our readers are aware, spent several years in this country, and obtained a collegiate education, at Kenyon College, Gambier, Ohio. The letter evidences that he has profited by the advantages which he has received.

SINCE you left us, important events have taken place politically. Soo-Chow and Nankin have been re-captured, together with several other cities and villages in their vicinity. In the capture of the latter, all the Wangs were caught in their flight out of the city, and at once dispatched, with the exception of Tien Wang, who had committed suicide by swallowing gold leaf before the Imperialists gained entrance, while his wives and concubines were seen suspended from the trees in the palatial garden, like so many doll-babies from a Christmas-tree. With the downfall of those two cities fell the power of rebellion in this province, and peace is once more restored to us. All the successes were achieved, either directly or indirectly, through General Gordon and his disciplined troops. But though Imperial sway is restored, it will be a long while before the country can recover from the effects of the Taeping insurrection. She has been stripped of half her inhabitants in the central provinces, from famine, slaughter, and disease; while many of the villages and hamlets have been literally rubbed out, so that one can pass without knowing that they ever existed. Those who sought refuge in Shanghai have returned to their homes, but they must suffer a season of privation and inconvenience before they can regain their position. Only a very small proportion of the country has been tilled; the neighborhood of Soo-Chow, once a rich and highly cultivated garden, has been reduced to a howling wilderness.

The only large city now in the possession of the rebels is Hoo-Chow, in the silk district, against which the Franco-Chinese troops are operating, and it is to be hoped they may succeed in taking it. There yet exist, in the western part of China, scattering bands of rebels, who seem to come and go like locusts; destroying and burning every thing in their way. But the main army being defeated, it will be comparatively easy to subdue these.

SHANGHAI AND THE ANGLO-CHINESE COLLEGE.

Shanghai has sustained a gradual decrease of population from the exodus of families to their own homes. The Chinese part of the English settlement has been much deserted. Hundreds of houses have been vacated, real estate has been depreciated, and rents have gone down.

The Shanghai Gas Company has com-

meneed operations. Pipes have been laid in the principal streets, and before long lamps will be laid on the shelf.

A laudable project has been set on foot by the Chinese government, in the establishment of an Anglo-Chinese College in Shanghai, where native youths are admitted and educated in English and Chinese. It has been in operation for ten months. It has for its idea the education of a body of young men, with a view to fit them for interpreters, or agents in foreign countries, or ambassadors to foreign courts. The scholars are required to pass a rigid examination in Chinese before being admitted. They are obliged to live in the College, (which, by the way, is situated near the little east gate, and consists of several rows of Chinese two-story buildings, and the whole being surrounded by a wall,) and are given three taels per month to pay personal expenses. Half a day is devoted to English, and the other half to Chinese. Mr. Allen had the charge of the school until this month, when a Canton man, Wang Shing, (Rev. Mr. Brown's former scholar,) was appointed to succeed him. Did I not expect to be an ordained missionary, I would certainly have applied for the post; for I think a Christian man can exert a healthy influence there. The Bible doctrine is not allowed to be introduced into the Institution, lest it should conflict with prejudices of the Chinese government, but I am sure a teacher indirectly, and in the private walks of social life, can accomplish a great deal. Mr. Thomson and I have visited the Institution, and were exceedingly pleased with the whole arrangements. It needs one thing—the "Book of books." Schools similar to this have been ordered to be established in the other open ports, as soon as practicable.

ALTERATIONS IN THE MISSION-CHAPEL.

The chapel in Hanque recently underwent a thorough overhauling. The tile roof was taken away and a shingle one put up, costing some eight hundred taels. The walls were re-washed and the windows painted. The platform outside of the chancel railing was extended seven or eight feet into the body of the church. The organ obtained through your exertions, was taken down from the gallery, and placed on the new platform near the vestry-room. It is in contemplation to adorn the arch of the chancel with some text, in gilt. The expenses of these repairs and alterations are to be partly borne by the foreign con-

gregation, which has been worshipping there during a part of each Sunday.

Our Mission has been severely tried. The loss of Bishop Boone is very much felt. A friend, an adviser, and spiritual father is lost to us, and how can his place be filled? He led a life of self-denial and benevolence, and has now gone to his reward. Our Mission-boys are trying to subscribe a sum for his monument, as an expression of their respect and gratitude.

Sunday and week-day services are held as usual in the city church and Hanque chapel, and preaching is also carried on in two or three places in the suburbs. One boys' and one girls' school are maintained in Shanghai and Hanque; a third one was started last year.

HIS TESTIMONIALS SIGNED.

I must not close this letter without saying something about myself. My purpose is not changed as to taking orders. I entered my name as a candidate on the twenty-first of June, the testimonials being signed by Rev. Messrs. Thomson and Wong-Chai. I had always wished to connect myself with the Mission, as soon as I returned from the United States, and that I did not do so, was owing to neither want of love for the work nor fondness for earthly things. I am glad I am settled now, and I pray that God will keep me steadfast and firm. The more I see of the Chinese, and the more I perceive the disadvantages under which the foreign missionaries labor, the more I feel that I ought to enter the field. Being a native, I trust, in some respects, I am on a vantage-ground, and I hope the Lord will bless my efforts. As a layman, I assist Mr. Thomson in reading services, and superintending a day-school.

I have a sister and brother, who were baptized by Mr. Thomson in August, together with two others. The subject of their conversion was a matter of great solicitude on my part, and I felt exceedingly glad that God blessed my endeavors and heard my prayers.

MISCELLANEOUS.

The Home Work of Foreign Missions.

UNDER the above heading, the Committee of the American Baptist Missionary Society publish, in every number of their monthly organ, the following system which

they have established, and which they recommend for universal adoption by the churches of their communion :

1. A Monthly Missionary Sermon by every Pastor.
2. A Missionary Periodical in every Family.
3. A *Stated Contribution* from every Christian.
4. A Penny-a-week Collection in every Sabbath-school.
5. The Missionary Concert of Prayer in every Church.

The system, embracing these five things, is simple, economical, practicable. It has been proved; and when universally adopted, the Missions will have all the means needed to supply every want."

G. O. Trevelyan, Esq., on Missions in India.

THERE is no doubt an interval, and a wide one, between Macaulay's *Essays on Clive and Hastings*, and Mr. Trevelyan's *Letters of a Competition Wallah*: but since the former were published, there has been no book on India likely to stir the same popular and intelligent interest as the latter. The chapter devoted to Christianity in India is at least a respectful treatment of a great question, and with more sympathy than one is accustomed to meet in lay pastorals on Indian subjects. Of the Protestant missionaries, he says that: "Small as the flock is, they scorn to reckon the black sheep among the valuable stock." For work among the lower class of natives, and the hill tribes, he thinks that "our missionaries would, in some respects, succeed better if they were inferior men. . . . It is to be feared that we are using tools of too fine an edge. . . . Our missionaries will never obtain a thorough hold on the Hindoo mind until they renounce that way of life which is considered essential to the health of the European in this climate. *We* are well aware of the devotion of these, our countrymen. *We* know that their poor little luxuries only render this country something less miserable and unwholesome to men brought up in the Sixth-form rooms of Rugby and Marlborough, and the Quadrangle of Merton and Baliol. But the people for whose sake they have come into willing exile understand none of these things." He would recommend the employment of men more qualified to rough it in such a climate, not instead of the pre-

sent class, but as auxiliaries. There are aspects of missionary work for which there are other requisites than University training. There were classes among whom fishermen and peasants preached with more success than the scholar of Tarsus and disciple of Gamaliel; and such classes are not extinct in India; indeed, in many districts are a vast majority. To win them, Mr. Trevelyan says there must be "sleeping in native huts, living on native food, going a-foot from village to village through the sun of June and the exhalations of December, talking of Jesus to the ryots in the field, to the women at the well, under the gipsy tent in the lonely jungle, beneath the eaves of the coffee-shop, and in the crowded bazaar. Certain societies of German Luthêrans have obtained a remarkable influence over the people of the country. Talking the vernacular language with admirable fluency and precision, sympathizing with the sorrows and joys of the children of the soil, fearing nothing, doubting nothing, they go everywhere, and are everywhere welcome." Difference of opinion will exist on a matter of so much importance; but we are thankful to Mr. Trevelyan for speaking out his own with so much plainness, and without the customary Anglo-Indian sneer at the Gospel. It has already been suggested that evangelists of enthusiasm, ready wit, and sagacity, and of a social station from which many of the most efficient German missionaries are drawn, might be well used in India; not instead of men of culture, but to assist them. It is a suggestion worth considering, and we understand there are some men at home who are bent on carrying it out. The work of Indian evangelization is large enough at least to admit of more than one theory, and one mode of work need not interfere with another.—*Christian Work.*

The Low Standard of Giving.

Prominent among the sins enumerated on the record, stands the sin of illiberality to the cause of Christ. It is the great sin of the Church in the present day. Professing Christians do not give to this greatest, noblest of all causes, the amount claimed for it by the Master. The fact is, that there is scarcely an interest, domestic, social, or national, to which the individual church-member gives as little. With a large number of our people, the cause of the Redeemer is the least cause and the



A CAIRINE LADY AND A GALLA SLAVE.

last cause. How few there are who take as much thought for the interests of the kingdom of Christ as they do in respect to what they shall eat and what they shall drink, and wherewithal they shall be clothed! These merely incidental con-

siderations, which should receive attention only as subordinate-interests, are elevated into the place which the affairs of the Redeemer's kingdom should hold in the hearts and thoughts of Christ's people. To this there are many honorable exceptions; but

the Church, as a whole, is very far from grasping at the great idea of giving to the cause of the Saviour. She does not give in proportion as God has prospered her members. Of this sin the Church has to repent, or God will chasten her.

The Church that stands in view of the harvest-field in these last days, and makes God's judgments for past unfaithfulness an excuse for further sin, is incurring great guilt, and will be made to feel the divine displeasure. For past delinquencies we cannot atone, but we may repent and seek forgiveness, and resolve upon increased efforts and renewed sacrifices.

In respect to giving, beloved reader, may we inquire what the record is to be? Will it be one thousand dollars for luxuries and one hundred dollars for Christ? Will it be ten dollars for the current news, and one dollar for the great causes of missions, publication, and education? Look over the record of the past, and let its blanks, or its defective contributions, awaken in thy heart the high resolve that the future shall witness no blanks, and bear no testimony against thee for stinted liberality.—*Ex.*

The Galla Tribes.

FROM South Central Africa the Galla tribes broke like a flood upon the empire of Abyssinia, then weakened by its wars with Mohammedan Arabs, and swallowed up large portions of it. Vestiges of the former extent of this empire are to be found in the isolated portions of Christian tribes, which, like mountain peaks amidst a surrounding deluge, maintain a precarious independence among the Gallas.

During the present century, the tide of victory has been, on the whole, in favor of the Abyssinians, portions of the alienated countries having been recovered. But constant depredations are going forward. Now the Gallas break in with a bloody raid, and waste the land; then the Abyssinians, collecting their forces, exact a fearful retribution, and bring back many slaves, which, sold from one master to another, drift down, some of them, as far as Cairo, and become attendants in the harems of the wealthy. The reaction of the Abyssinians against the Gallas is to be ascribed to the feuds

and divisions amongst the Galla tribes themselves, which have weakened their power, and enabled the Abyssinians, weak as they are, to assume the offensive.

The Gallas are a pastoral people, and abound in flocks and herds. Their climate is fine, and their soil rich and well watered. Whilst the women tend the sheep and oxen in the field, the men plough, and sow, and reap. The Galla females are remarkable for their beauty. They wear a short leathern petticoat, embroidered with a flounce of white cowry shells, and clasped round the waist by a zone of colored beads. To this the wealthier classes add a flowing cotton robe. The hair is braided in a number of small tresses, which fall over the shoulders after the manner of ancient Egyptians.

Portions of the Gallas have been proselytized to Mohammedanism; but the great mass of the tribes remains heathen. Their religion appears to be a kind of demon-worship.

When in Abyssinia, the attention of the Rev. Dr. Krapf was directed to this people, many of whom were brought in as captives by the armies of the king. He felt desirous of commencing among them a Christian mission, and it was with the hope of reaching them that he proceeded to the east coast of Africa. As yet, however, all such efforts have been unsuccessful, and they lie beyond the circle of Christian Missions.

Mahrathi Poetry.

Some time back, the Rev. Dr. Mitchell read, before the Bombay Branch of the Asiatic Society, a paper entitled, "Specimens of Mahrathi Poetry."

The poet Tukaram was one of the common people, a Wani, or shop-keeper, of Dehu, near Poonah, who lived more than two hundred years ago. He wrote chiefly lyric poems, called *abhang*, of which there are yet extant some four or five thousand.

The following couplets are of special beauty:

“ If, when God thou seekest, thou a hindrance
 fearest,
 In thy best and dearest,
 Cast them from thee !
 If, to child or riches, thy fond spirit clingeth,
 Lo ! to thee it bringeth
 Naught but sorrow.”

What wonderful sentiments to be uttered by a poor, dark heathen ! Had the rain of Christian doctrine fallen on that heart, what treasures would it not have yielded. But, alas ! these beautiful thoughts are like rich flowers blooming here and there at wide intervals in a wild jungle, where all besides is rough and thorny.

Vitality of the African.

With respect to the African, neither drink, nor disease, nor slavery can root him out of the world. I never had any idea of the prodigious destruction of human life that takes place subsequently to the slave-hunting till I saw it ; and as this has gone on for centuries, it gives a wonderful idea of the vitality of the nation.
 —*Dr. Livingstone.*

Giving yet Increasing.

Is thy cruse of comfort wasting ?
 Rise and share it with another ;
 And through all the years of famine
 It shall serve thee and thy brother.
 Love divine shall fill thy storehouse,
 Or the handful still renew :
 Scanty fare for one will often
 Make a royal feast for two.

For the heart grows rich in giving ;
 All its wealth is golden grain :
 Seeds that mildew in the garner,
 Scattered, fill with gold the plain.
 Is thy burden hard and heavy ?
 Do thy steps drag wearily ?
 Help to bear thy brother's burden ;
 God shall bear both it and thee.

Numb and weary on the mountain,
 Wouldst thou sleep amid the snow ?
 Chafe that frozen form beside thee,
 And together both shall glow.
 Art thou stricken in life's battle ?
 Many wounded round thee moan ;
 Lavish on their wounds thy balsam,
 And that balm shall heal thine own.

Is thine heart a well left empty ?
 Only God the void can fill ;
 Nothing but a ceaseless fountain
 Can its ceaseless longings still.
 Is thine heart a living power ?
 Self-entwined its strength sinks low :
 It can only live in loving,
 And by serving love will grow.

Bishop Crowther's First Visitation.

“ Can this be real ? ” asks Bishop Crowther, when engaged in the first ordination on the banks of the Niger ; “ is this the way Christianity spread to remote countries in the first centuries of its promulgation ? . . . If so, let the Church of Christ buckle on her harness, for this is the time of her action.” The good Bishop not only exhorts to action, but labors himself with remarkable zeal and energy. He left Liverpool toward the end of last July ; in less than a month he was at Lagos, just in time to secure a passage on board the *Investigator*, then about to ascend the Niger. In a few days he had commenced his primary visitation, and in seven weeks he had gone over the stations of the Church Missionary Society on the Niger, and had successfully accomplished many objects preparatory to future extension. Amongst the most important of these were two visits which he paid to Idda, (about fifty miles below the Confluence.) He had no little difficulty, on the first occasion, in obtaining an interview with the Ata, or king of that place, who was apparently apprehensive that the Bishop would exercise some magical influence over him, which would result in his death. In a conversation with Aboko, one of the chiefs, it also came out that photography is an object of superstitious dread. Dr. Crowther says :

“ It is believed that when the great men, such as the king, chiefs, and other persons of note in this country die, they go to the white man's country, and become such as I am, travelling with the white men, having adopted their habits ; hence they regard

us as their countrymen who have died, and taken our next state in the white man's country, and are therefore feared. Aboko wanted to know whether the white man's country was not in the neighborhood of God's residence, (Paradise,) and consequently much nearer to God than the black man; and whether, by looking into the book, we could not see and know when any one is about to die; that is, how much longer that person has to live in this world. It is also believed that when we see any person of note, such as the Ata, we take him in a book to the white man's country. The magic of photography, which they saw Samuel take at Gbebe, confirms their idea of this notion. I was glad that I did not take him with me to Idda with his photographic machine, which would, in all probability, have so frightened the Ata, and kept him shut up in his palace, that there would have been no possibility of seeing him at all during my stay at Idda, lest he should be photographed and taken to the white man's country, which would have been construed into hastening his death."

The Bishop was almost tired of waiting, and about to return without seeing the king, when he was promised an interview the next day. It took place accordingly, and he obtained a conditional promise of his sanction to establish a mission at Idda. Some three weeks afterward, Dr. Crowther paid his second visit, in company with the officers of the Investigator. On this occasion no difficulty was experienced in seeing the king, and his sanction was given unconditionally for the commencement of the mission. At Gbebe, Bishop Crowther baptized ten adults and seven children, all children of converts.

Missionaries do not Exaggerate.

A feeling is more or less prevalent in a portion of our community, that missionaries are given to exaggeration when stating the results of their labors. But the fact is, that there is no more truthful history than that which they write. In the prosecution of my official duty I have perhaps read more unabridged missionary letters than any person now liv-

ing. Yet such has been their influence on my own mind, that my later visits to the missions under the care of the American Board, have been a source of grateful surprise at finding more than I had expected.—*Rev. Dr. Anderson.*

The Spirit of Romanism.

The spirit of Romanism is ever a persecuting spirit. It is intolerant and arbitrary. It makes no concessions, and admits of all kinds of outrages under the name of religion. It drags children from their parents under the pretence of saving their souls; it robs the dying that it may build stately piles for image worship, and splendid monasteries for the perversion and abuse of human nature. Wherever it has power, it applies it to the purposes of pomp, and gain, and vain ambition. Wherever it has been aided by military force, it has been as cruel as Islamism in its acts, and apparently as remorseless. History is full of Romanist abominations, deceptions, and cruelties.—*Exchange.*

ENGLAND.

There is a Greek congregation in London, comprising four hundred and fifty to five hundred persons, including women, children, and native servants. Their church has been built about thirteen years, the whole expense being borne by the Greek merchants in London. The salary of the Archimandrite, the Rev. Narcissus Morphinos, and all the other expenses of the church, are met by voluntary subscriptions, which amount to over eight thousand dollars a year, irrespective of the charity fund for the support of poor Greeks. The Russians also have a church of their own in London, where, although the service is the same as at the Greek church, the language is the modern Russ. The Rev. Eugene Papoff, the chaplain of the Russian embassy, officiates at the Russian church. Both these reverend gentlemen have expressed a desire that there should be a better understanding between the Eastern and Anglican Churches.

FRANCE.

The French Government has demanded explanations from the Governor of New-Caledonia, as to his treatment of missionaries in Lifu. "It is not," says M. Drouyau

de Lluys, "the object of the Emperor to impede Protestant missionaries, but rather to encourage them." The acts of violence of which the London mission recently complained, are disavowed, and the mission apparently may be reëstablished. The strong terms of denunciation in which the English press, secular as well as religious, spoke of these iniquitous proceedings, seem to have had some effect on the French Government.

GERMANY.

In a German pamphlet published by the Unity at Gnadau, it is stated that "the entire Moravian Brotherhood regards the mission-work as its most proper concern, and not only takes close, hearty interest in all its weal or woe, but regards whatever befalls it, whether glad or sad, as befalling itself." Facts show that this is not an empty boast. A church which numbers, at its highest, only some fourteen thousand members, and poor to a proverb, has fifteen mission provinces, eleven hundred and fifty-six missionaries, female and native assistants, fifty-three thousand living converts, and forty-nine thousand seven hundred and seventy scholars and catechumens!

MEXICO.

The work of reformation among the Roman Catholics of Mexico began in 1857, and though in the earlier stages it had a political as well as a religious complexion, yet, since 1859, it has had nothing to do with politics—if we except that since the invasion of the French, the party of the reformation have been patriots, and unanimous against the usurpations of Napoleon and his agent Maximilian. The old priesthood and Catholic party have tried hard to make the world believe that the reformation is such only in pretense or in name, a combination of malcontents who desire license rather than liberty of conscience, and seek nothing so much as the overthrow of good government. But that Christian people in this country may understand the magnitude and spirit of the movement, it need only be said that there are now one hundred curates in Mexico who belong to the reforming party.

At a council held in 1861, they adopted two main ideas, on which all could agree, namely, Their independence of Rome, and the right of the clergy to marry. Besides, they believe that the Bible should be placed in the hands of all who are able

and desire to read it; they repudiate the worship of the Virgin Mary, and some of their representatives, at least, seem to lay fast hold of the doctrine of "Justification by Faith" as the only way of salvation. These people claim to be the reforming, and not the reformed, Church of Mexico; which implies, perhaps, that all are not yet sincere believers, and may need winnowing to separate the chaff from the wheat.

CENTRAL AMERICA.

The Rev. Richard Fletcher, an English Wesleyan Missionary, residing at Corosal, Honduras, is engaged in preparing various Christian books in Spanish and Maya. The Maya dialect is spoken by about seven hundred thousand people in Yucatan, half of whom know no other language, while the others know more or less of Spanish.

ZANZIBAR.

The members of the English Universities' Mission to Africa have at length made choice of the town of Zanzibar as the headquarters of their missionary operations. The following are the reasons given by Dr. Steere for going there: "It is the mart from which all Central Africa is supplied; its traders even pass round the Portuguese possessions, and, as we were told at Quillimane, undersell the Portuguese traders at Tette, on the very banks of the Zambesi. Zanzibar is also the largest town and best harbor on the coast; the most usual place of resort of the English cruisers. The government is completely under English influence, it being the seat of a consulate constituted after the pattern of the Indian residences. Natives of every part of Africa are there to be met with. It has a more regular and frequent communication with Europe than any other town in Eastern Africa; and where an English consul and his surgeon and English merchants can live in the service of the Crown and for the sake of gain, it must be possible for an English bishop and his clergy to exist in the service of God and for the sake of souls."

CEYLON.

The Bishop of Colombo writes to the Propagation Society: "We are on the eve of a great movement, I trust, toward Christianity. The crowds that listen to our preaching now are quite without precedent, and I am assured by the oldest missionaries that they have never seen

any thing like it before." The Bishop says that both the Church Missionary and the Propagation Societies have been instrumental in bringing about this result.

AUSTRALIA.

The Metropolitan of Australia has been holding his first Visitation at Brisbane. In his Charge he recalls the time when the Bishop of Calcutta was Bishop and Metropolitan of Australia; and contrasts the present growth of the colonies and of the Church, there being in Australia, New-Zealand, etc., fourteen bishops, and between four hundred and five hundred clergy. He speaks of the great need of missionary efforts on behalf of the Australian aborigines.

CHINA.

The second annual report of the Rev. Joseph Edkins, of his labors in Peking, has been received by the London Missionary Society. The monthly organ of the Society says: "Our friends will read the

report with wonder and thankfulness. When it is remembered that only three years since the multitudinous population of Peking had never heard the joyful sound of salvation from the lips of a Christian missionary, we cannot but regard the facts detailed in this report as evincing the special power and grace of God, in the conversion of upward of twenty Chinese and Manchus to the faith of Christ. Some of these converts are government officers, who have already proved faithful helpers to the truth."

NEW-ZEALAND.

The Rev. Archibald Boyd, Canon of Gloucester, and rector of a church in London, stated in a recent sermon, that in New-Zealand, formerly noted for ferocity and savage cruelty, there is now a native Church, with its staff of five bishops, and more than sixty clergymen; with six hundred native lay-agents, and thirty-eight thousand four hundred professing native Christians.

ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from February 7th to March 10th, 1865.

Maine.		
Hallowell—St. Matthew's,.....	\$6 00	
New-Hampshire.		
Hopkinton—St. Andrew's,.....	\$10 40	
Portsmouth—St. John's,.....	30 00	40 40
Vermont.		
East-Berkshire—Calvary,.....	3 55	
Montgomery—Union,.....	15 70	
Poultney—St. John's,.....	5 50	
Randolph—Grace,.....	4 00	
Vergennes—St. Paul's,.....	12 00	
Windsor—Thos. S. Fullerton, Esq.,...	10 00	50 75
Massachusetts.		
Boston—Emmanuel, \$393; for Rev. Mr. Lamson's Mission in Paris to redeem pledge of Rev. Dr. Huntington, \$150,.....	543 00	
Milville—St. John's,.....	8 60	
Newton Corner—Grace, five-cent coll.,	31 10	582 70
Rhode Island.		
Bristol—St. Michael's, five-cent coll.,	17 00	
Newport—Zion,.....	42 50	
Providence—St. Andrew's,.....	55 51	
St. John's, five-cent coll.,.....	72 10	
St. Stephen's,.....	226 00	
Westerly—Christ, five-cent coll.,.....	23 00	436 11
Connecticut.		
Bethany—Christ,.....	8 00	
Brantford—Trinity,.....	14 50	
Hartford—Trinity,.....	21 35	
New-Canaan—St. Mark's, for Mission in France,.....	7 00	
New-Haven—Christ,.....	15 90	
St. John's,.....	15 00	
Trinity,.....	155 01	
Norwalk—"C.," gold \$10, premium, \$10.40,.....	20 40	

Plymouth—St. Peter's,.....	\$13 00	
Southport—Trinity, ½,.....	16 56	
Watertown—Christ, add,.....	12 00	
Weston—Emmanuel,.....	5 00	
Windsor—St. Gabriel's,.....	13 00	\$316 72
New-York.		
Brier Cliff—All Saints',.....	6 60	
Brooklyn—St. Ann's, \$272.21; five-cent coll., \$114.13, per Am. Ch. Miss. Soc.,.....	686 34	
St. Mary's,.....	30 60	
Cohoes—St. John's, ¼,.....	10 00	
Flatbush—St. Paul's,.....	9 10	
Fort Edward—St. James',.....	12 85	
Hobart—St. Peter's,.....	5 00	
Hudson—Christ,.....	36 72	
Malone—St. Mark's,.....	20 00	
Mamaroneck—St. Thomas',.....	2 25	
Monticello—St. John's,.....	8 00	
Morris—Zion,.....	8 20	
New-Brighton—Christ,.....	30 53	
Newburgh—St. Paul's,.....	32 83	
New-York—All Angels',.....	5 00	
Calvary,.....	1541 18	
Epiphany S. S., per Am. Ch. Miss. Soc.,.....	25 00	
Incarnation,.....	935 03	
Mediator, five-cent coll.,.....	24 79	
Jane and Wm. Langsdorn,.....	100 00	
Miss E. C. Jay, for Af. and China,.....	200 00	
Mrs. E. H. Hoffman, for Rev. C. C. Hoffman,.....	80 00	
S. A. M.,.....	50 00	
Peekskill—St. Peter's, \$23.10; Gatherers, \$16,.....	39 10	
Philipstown—St. Philip's,.....	7 60	
Poughkeepsie—Christ,.....	56 50	
Ravenswood—St. Thomas', five-cent coll.,.....	16 00	
Sandy Hill—Zion,.....	5 20	

Scarsdale—St. James the Less,.....	\$16 00
Troy—St. John's, five-cent coll.,.....	105 50
Yonkers—Mediator, five-cent coll.,... 50 00	\$4105 57

Western New-York.

Bainbridge—St. Peter's,.....	5 35
Buffalo—St. Luke's,.....	4 50
Trinity,	75 55
Canandaigua—St. John's,.....	10 00
Fulton—Zion,.....	8 50
Geneva—Trinity S. S., for Africa,.....	22 32
Gulford—Christ,.....	1 57
Mount Morris—St. John's, for Africa,.....	13 25
Paris Hill—St. Paul's,.....	5 25
Rochester—Trinity,.....	50 00
Suspension Bridge—Deveaux Col- lege, for Africa,.....	5 00
Syracuse—St. James',.....	5 00 201 29

New-Jersey.

Camden—St. Paul's, T. P. C., for Af.,.....	6 00
Elizabeth—St. John's,.....	150 23
Trinity,	10 00
Jersey City—"Ladies," subject to the order of Rev. T. Burrows,.....	40 00
Miss E. G. French, for <i>Cavalry Messenger</i> ,.....	1 00
Newton—Christ,.....	6 35
Perth Amboy—St. Peter's, for Africa,.....	50 50
Princeton—"B., ".....	2 00
Salem—St. John's,.....	20 00
South-Amboy—Christ,.....	71 15
Trenton—St. Michael's, for Af., \$22.55; China, \$30, per Am. Ch. Miss. Soc.,	62 85 426 13

Pennsylvania.

Athens—Trinity,.....	5 00
Brownsville—Christ, Mrs. G.,.....	1 00
Erie—St. Paul's,.....	27 40
Frankford—St. Mark's,.....	149 00
Holmesburgh—Emmanuel,.....	6 00
Lancaster—St. James', five-cent coll.,.....	16 50
Mauch Chunk—St. Mark's,.....	5 90
Meadville—Christ,.....	35 00
Philadelphia—Calvary,.....	15 00
Covenant, per Am. Ch. Miss. Soc., Emmanuel S. S., for Africa,.....	60 00 75 00
Holy Trinity, \$3295.75; for Hayti, \$100; Africa, \$50,.....	3445 75
Incarnation,.....	22 50
Nativity S. S., for Africa,.....	125 00
St. Andrew's, \$619.25; five-cent coll., \$126.75; for China, \$240; for Cape Palmas Orphan Asyl., \$34; Soc. for Prom. Religion, \$20; S. S., \$75,.....	1116 00
St. James',.....	122 22
St. John's S. S.,.....	10 00
St. Luke's, \$1451.57; for Mission in Paris, \$50; for China, \$50.75; for Scholarships in Africa, \$25,.....	1832 62
St. Matthew's, \$46; Gatherers, \$45.05,.....	91 05
Sarah R. Moore,.....	5 00
B.,.....	10 00
Capt. J. Hayden,.....	25 00
H. G.,.....	10 00
Philadelphia (West)—Saviour,.....	150 00
Pittsburgh—St. Andrew's, five-cent coll.,.....	70 00
Pottstown—Mrs. Sarah Stem, for Greece,.....	5 00
Wilkesbarre—St. Stephen's,.....	150 00 7385 97

Delaware.

Christiana Hund.—Christ, five-cent coll. for Africa, \$72.45; S. S., for China, \$18,.....	90 45
Claymont—Ascension,.....	26 23 116 68

Maryland.

Annapolis—St. Anne's,.....	79 91
Baltimore—Emmanuel,.....	422 55

St. Peter's, five-cent coll.,.....	\$42 80
Berlin—Worcester Par., five-cent coll.,.....	9 50
Cambridge—Christ, a member,.....	6 00
Frederick—All Saints' S. S., for ed. of a child in Africa, \$25; Gatherers, \$45,.....	70 00
Hagerstown—St. John's,.....	24 00
Prince George Co.—Queen Anne Par., Female Miss. Soc.,.....	20 00
Urbana—Zion, for Africa,.....	5 00 \$679 76

Kentucky.

Louisville—St. Paul's,.....	250 00
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Ohio.

Cincinnati—St. James', \$26.75; Af., \$13.25,.....	40 00
Cleveland—St. John's, \$13.39; S. S., for China, \$29.05,.....	42 47
Clifton—Calvary,.....	50 00
Guyahoga Falls—St. John's,.....	23 50
Franklin Mills—Christ,.....	6 50
Massillon—St. Timothy's, five-cent coll., Portsmouth—All Saints', five-cent coll., Steubenville—St. Paul's, \$17; Rector's Offering, \$3,.....	17 65 33 25 20 00
Home S. S., Miss. Soc.,.....	2 00
Tiffin—Trinity, \$16.40; five-cent coll., \$10.25,.....	26 65
Toledo—Trinity,.....	27 00
Warren—Christ,.....	12 74
Youngstown—St. John's,.....	16 00 317 76

Indiana.

Goshen—St. James',.....	5 90
Indianapolis—Christ S. S.,.....	10 00 15 90

Illinois.

Chicago—St. John's S. S., five-cent coll., Galesburg—Grace S. S.,.....	10 60 5 25
Walnut Grove S. S.,.....	5 40
Jacksonville—Trinity,.....	15 00
Manhattan—St. Paul's,.....	10 00
Todd's Point,.....	4 40 50 65

Michigan.

Ann Arbor—St. Andrew's, five-cent coll.,.....	5 15
Detroit—St. John's add.,.....	10 00
Grand Rapids—St. Mark's S. S., five- cent coll.,.....	18 79
Owosso—Christ, five-cent coll.,.....	3 65 37 50

Missouri.

St. Louis—Christ, \$183.30; five-cent coll., \$38.71,.....	177 01
St. George's,.....	147 40 324 41

Miscellaneous.

Atlantic Scrip, gold and int.,.....	48 00
Rev. R. L. Chittenden, Chaplain 43d Ohio Vols.,.....	10 00
Col. W. Swayne, 43d Ohio Vols.,.....	25 00 83 00

Legacies.

Ann Arbor, Mich.—Estate of B. Tick- nor,.....	631 19
Providence, R. I.—Estate of Miss Mary M'Clintock, for Africa,	308 25
Geneseo, W. N. Y.—Last quarterly payment of legacy of Hon. A. Ay- rault,.....	625 00 1564 44

Total,.....	\$17,192 13
Amount previously acknowledged,.....	30,519 02

Total since October 1st, 1864,.....\$48,011 15

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1. MAINE.

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Eastport, ... Rev. J. A. Sanderson.
Leicester, ... Rev. W. H. Collins.

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Sanbornton Br'ge. Rev. M. A. Herrick.

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16. MISSOURI.

UNDER RT. REV. C. S. HAWES, D. D.
Andrew & Noda way Cox [Itin.] } Rev. Geo. Turner.
Columbia, &c., ... Rev. _____
Flyer, &c., ... Rev. _____
Hannibal, ... Rev. J. W. Dunn.
Kennett City, &c., ... Rev. _____
St. Joseph (German Miss.) and Weston, } Rev. I. Koch.

17. INDIAN TERRITORY.

18. KANSAS.

19. NEBRASKA.

UNDER RT. REV. J. C. TALBOT, D. D.
Bellevue, &c., ... Rev. S. Hermann.
Brownville, &c., ... Rev. G. R. Davis.

Decatur, &c., ... Rev. Algernon Balle.
Nebraska City, ... Rev. _____
Nemaha, &c., ... Rev. I. A. Hagar.

20. DAKOTA.

UNDER RT. REV. J. C. TALBOT, D. D.
Yankton, Vermilion, Elk Point, &c., } Rev. M. Hoyt.

21. MONTANA.

UNDER RT. REV. J. C. TALBOT, D. D.
Bannock City, &c., ... Rev. _____
Virginia City, &c., ... Rev. _____

22. COLORADO.

UNDER RT. REV. J. C. TALBOT, D. D.
Boulder City, } Rev. A. B. Jennings.
Empire City, &c., } Rev. _____

23. NEW-MEXICO.

Santa Fe—Rev. _____

24. ARIZONA.

Cerro Colorado, &c., ... Rev. _____

25. UTAH.

UNDER RT. REV. J. C. TALBOT, D. D.

26. NEVADA.

UNDER RT. REV. J. C. TALBOT, D. D.
Aurora, &c., ... Rev. _____
Austin & Clifton, ... Rev. _____
Big Creek, ... Rev. _____
Carson City, &c., ... Rev. W. M. Reilly.
Dayton, Silver City, & Washoe, } Rev. _____
 ... Rev. W. H. Stoy.

27. CALIFORNIA.

UNDER RT. REV. W. I. KIP, D. D.
Columbia, &c., ... Rev. _____
Oakland & Brooklyn, ... Rev. B. Akerly.
Los Angeles, ... Rev. _____
Petaluma, ... Rev. _____
Santa Cruz, &c., ... Rev. C. F. Loop.
San Mateo, &c., ... Rev. A. L. Brewer.
Santa Clara, &c., ... Rev. _____
Watsonville, &c., ... Rev. _____

28. OREGON.

UNDER RT. REV. T. F. SCOTT, D. D.
Astoria, &c., ... Rev. T. A. Hyland.
Canon, &c., ... Rev. _____
Dalles, &c., ... Rev. _____
Eugene City, &c., ... Rev. J. McCormac.
Jacksonville, ... Rev. _____
La Grande, Ashburn, &c., ... Rev. _____
Oregon City, &c., ... Rev. _____
Roseburg, &c., ... Rev. I. F. Roberts.
Umatilla, &c., ... Rev. _____

29. WASHINGTON.

UNDER RT. REV. T. F. SCOTT, D. D.
Cathlamet, &c., ... Rev. _____
Olympia, &c., ... Rev. _____
Port Townsend, &c., ... Rev. _____
Wall, Walla, ... Rev. _____

30. IDAHO.

UNDER RT. REV. T. F. SCOTT, D. D.
Bannock City, &c., ... Rev. _____
Boise City, &c., ... Rev. S. M. Fackler.
Idaho City, Placerville, &c., ... Rev. _____
Leiston, &c., ... Rev. _____
Orofino Mines, ... Rev. _____

* The changes in stations for 1865 are yet noted here only in part.

FOREIGN STATIONS.

Western Africa.

PRINCIPAL STATIONS.

Cape Palmas, Monrovia, Bassa, Sinoe, etc.—Rt.

Rev. J. PAYNE, D.D., Missionary Bishop.

Rev. C. C. HOFFMAN,
 Rev. J. G. AUER,
 Rev. THOMAS TOOMEY,
 Rev. S. SÜSS,
 Rev. THOMAS BURROWS,
 Rev. BENJ. HARTLEY,
 Mr. RICHARD MILES,
 Rev. G. W. GIBSON, (col'd.)
 Rev. J. K. WILCOX, do.
 Rev. C. F. JONES, do.
 Mrs. PAYNE,
 Mrs. HOFFMAN,
 Mrs. SÜSS,
 Miss EMILY E. GRISWOLD,
 Miss PHEBE BART,
 Mr. S. D. FERGUSON, (Colonist Teacher),
 Mr. G. T. BEDELL, (Native Teacher),
 Mr. WILLIAM H. KINCKLE, do.
 Mr. JOHN FARR, do.
 Mr. JOHN W. HUTCHINS, do.
 Mr. CHARLES MORGAN, do.
 Mr. J. M. MINOR, do.
 Mr. WILLIAM SPARROW, do.
 Mrs. EMMA GILLET, do.
 Mr. A. POTTER, do.
 Mr. J. BAYARD, do.
 Mr. E. W. HENING, do.
 Mr. J. D. GEORGE, do.
 Mr. RUSSELL LEACOCK, do.
 Mr. FRANCIS HOSKINS, do.
 Mr. SAMUEL SETON, do.

China.

PRINCIPAL STATION.

Shanghai—

Rev. ROBERT NELSON,
 Rev. ELLIOTT H. THOMSON,
 Rev. DUDLEY D. SMITH,
 Rev. SAMUEL I. J. SCHERESCH,
 Rev. WONG KONG-CHAI, Native
 Mr. NGAN YOON KIUNO, Candidate for Orders.
 Mrs. NELSON,
 Miss LYDIA M. FAY.

Japan.

Nagasaki— Rev. JOHN LIGGINS,
 Rev. CHANNING MOORE WILLIAMS.

Greece.

Athens— Rev. JOHN H. HILL, D.D.
 Mrs. FRANCES M. HILL,
 Miss MARY B. BALDWIN.

Mexico.

Rev. ENOCH G. NICHOLSON, D.D.

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N. F. PALMER, Esq., <i>Treasurer,</i> 29 Wall Street, New-York.	

STATED MEETINGS—First Monday of each month.

COMMITTEE FOR FOREIGN MISSIONS.

Rt. Rev. HORATIO POTTER, D.D., LL.D., *Chairman.*

Rev. JOHN COTTON SMITH, D.D.,	STEWART BROWN, Esq.,
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 JAMES S. ASPINWALL, Esq., *Treasurer,* No. 86 William Street, New-York.

STATED MEETINGS—Third Monday of each month.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, incorporated by the State of New-York in the year one thousand eight hundred and forty-six, the sum of _____ to be applied to the use of said Society.

